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A GRAMMAR

OF

ATTIC AND IONIC GREEK

BY

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FREDERICK DeFOREST ALLEN

On August 4, 1897, occurred the sudden death of Frederick DeForest Allen, Ph.D., Professor of Classical Philology in Harvard University. Of the loss which classical scholarship has suffered by his death I need not speak here. His thoroughness and accuracy, his intrepid regard for the truth, and his keen, unbiased judgment are well known both to his former pupils and to the larger world which has read his published writings.

Shortly before his death he invited me to join with him in compiling a small Greek Grammar. During the two weeks immediately preceding his death we had worked together as far as the third declension, and had discussed somewhat the general plan of the book. After his death the publishers expressed a desire that I should complete the work which had been thus begun — a desire with which I could not refuse to comply. The task has been one of sadness and of joy: of sadness, because at every turn I missed the strong counsel of a consummate scholar; of joy, at the thought that I might thus, even in some slight measure, help to perpetuate the memory of a man whose name will always stand for what is highest and best in scholarship.

To the memory of Frederick DeForest Allen this book is affectionately inscribed.

AT. AND ION. GREEK.
W. P. I

PREFACE

THIS grammar has for its purpose to state the essential facts and principles of the Greek language in concise form, with only so much discussion as may reasonably be demanded for a clear understanding of the subject.

While in recent years the ability to *read* a language has rightly come to be regarded as the proper test of a real knowledge of it, this point of view, so far from belittling the study of formal grammar, more than ever insists that a thorough knowledge of the essentials of the grammar is the most important part of the equipment of him who would read a language with ease. By essentials is meant no antiquated lore about the vocative of *θεός* or of *ἀδελφός*, but the recurrent facts of inflection and syntax, — nominative *χώρᾱ*, genitive *χώρᾱς*, and so forth, — with such side lights as can be brought to bear to make these facts easier of acquisition and comprehension. A considerable experience in elementary teaching has convinced me that explanations are extremely useful, even to very young pupils; and I am persuaded that an occasional appeal to the reason rather than to the sheer memory of the pupil will not always prove futile.

The work was begun in collaboration with the late Professor Frederick de Forest Allen, and, in justice to his memory, it is proper to state that pages 13–36 and 40–46 stand practically as they were composed by Professor Allen and myself working together. For the remainder I am solely responsible.

It was the intention at the beginning to prepare a grammar for use in the secondary schools. As the work progressed, however, I found that, with but a slight increase of bulk, it would be possible to include also as much grammatical information as is usually required by students in college. With these additions, this work meets the needs of secondary schools, and at the same time is sufficient for all ordinary demands of the college course.

The book incorporates the results of the more recent philological studies. The doctrine of the Ablaut is stated untechnically, and it is given proper prominence in inflection and word formation. Due regard is paid to the fact that analogy plays an important part in language, and that the context is not to be neglected in determining the exact significance of mode and tense.

Ionic forms are given in footnotes instead of being combined with Attic forms, and this arrangement is followed also in the Syntax and the verb list; the reason for so doing is apparent to anybody who has ever taught Greek prose composition.

Contract forms are given in the contracted form followed by the uncontracted form (which is often purely theoretical) in parentheses, and it is hoped that pupils will realize that the Attic Greeks said *ποιῶ*, and not *ποιέω*.

In the examples under Inflection and Word Formation the letter or syllable to which attention is directed is made prominent by full-faced type; in the Syntax the same result is accomplished by spacing the word.

The paradigms have been written to conform to our present knowledge, although some matter has been retained solely because it has become so engrafted in current texts that it could not be omitted.

So, also, in the matter of Homeric forms, I have, I trust, given due consideration to the vulgate. A few things I have omitted entirely; others I have recorded for the reason given in the preceding paragraph. Yet I am convinced that if our schools should adopt a fairly conservative text of the Homeric poems like that of Cauer, from which assimilated verbs and forms like Αἰόλου, σπῆι, and the like, have been banished, it would lighten the task of instruction, and the time given to explaining unnecessary forms could be better devoted to other purposes.

In selecting examples to illustrate the chapter on Syntax, I have given preference to those from authors and works commonly read at the earlier stages of the pupil's progress. By printing the examples in the same type as the rest of the matter, the number of pages in the chapter on Syntax has been considerably increased, but the gain in clearness, and in the prominence of the examples, more than offsets the apparent increase in bulk.

In the treatment of Syntax I have been conservative, although I have allowed myself some license in changing the conventional arrangement of the material.

In addition to the books mentioned on pages 6 and 7, I have found helpful also the two well-known grammars of this country, as well as those of Sonnenschein, Kaegi, Lattmann-Müller, and Hahne's *Griechische Syntax*.

Space does not permit me to enumerate all the friends who by advice or suggestion have given me help, but I desire in particular to express my gratitude to Professor George Edwin Howes of the University of Vermont, who has read at least twice every portion of the proofs. To his scholarship and sound common sense I am indebted for many helpful suggestions and corrections. Likewise

to Professor Clifford H. Moore and Mr. William Fenwick Harris of Harvard University, who have also read the proofs, I am indebted for numerous corrections and helpful suggestions. Others whom I should like to mention also by name I am obliged to include in a general acknowledgment.

I shall be grateful for corrections and suggestions from any source.

FRANK COLE BABBITT.

HARTFORD, CONNECTICUT,
March, 1901.

No conscientious teacher will find answered in this book all of the many perplexing questions which will arise in his mind. The following list contains the titles of the most important modern works on Greek Grammar, in which such questions are fully discussed (and sometimes answered):

KÜHNER, R. Ausführliche Grammatik der griechischen Sprache. 3te Auflage in neuer Bearbeitung besorgt von Friedrich Blass. Hannover, 1890–1898. 8vo.

Teil I. 1, 2. Elementar- und Formenlehre. S. xxiii + 645, xi + 652. Teil II. 1. Satzlehre. In neuer Bearbeitung besorgt von Bernhard Gerth. S. ix + 666.

(The most comprehensive work on Greek grammar. A model of careful and accurate scholarship. Thoroughly conservative.)

MEYER, GUSTAV. Griechische Grammatik. 3te Auflage. S. xviii + 715. Leipzig, 1896. 8vo. (Bibliothek indogermanischer Grammatiken. Bd. III.)

(Deals with the sounds and inflections only, from the point of view of Comparative Grammar. Full, accurate, and moderately conservative.)

BRUGMANN, KARL. Griechische Grammatik. (Lautlehre, Stammbildungs- und Flexionslehre und Syntax.) 3te Auflage. S. xix + 632. München, 1900. 8vo. (*In* Müller, I. von. Handbuch der Klassischen Altertums-Wissenschaft. Bd. II. Abt. 1.)

(Written from the point of view of Comparative Grammar. Briefer than Meyer, and more radical.)

MEISTERHANS, K. Grammatik der attischen Inschriften. 3te Auflage. S. XIV. + 288. Berlin, 1900. 8vo.

(Deals with inscriptions only. Most of the results are embodied in Kühner-Blass.)

GILDERSLEEVE, B. L. Syntax of Classical Greek from Homer to Demosthenes. Pt. I. N. Y., 1900. 8vo.

(Clear and accurate in statement, and remarkable for the excellent collection and arrangement of examples.)

GOODWIN, WM. WATSON. Syntax of the Moods and Tenses of the Greek Verb. Rewritten and enlarged. pp. xxxii + 464 + 8. Boston, U.S.A., 1890. 8vo.

(Deals fully and thoroughly with the syntax of the verb.)

BLASS, FRIEDRICH. Pronunciation of Ancient Greek. Tr. from the 3d German ed. by W. J. Purton. Cambridge, Eng., 1890. 8vo.

(A careful collection and consideration of the evidence relating to the pronunciation of ancient Greek.)

SMYTH, HERBERT WEIR. The Sounds and Inflections of the Greek Dialects. Ionic. pp. xxviii + 668. Oxford, 1894. 8vo.

(Thoroughly accurate and reliable. Contains a full treatment of the dialect of Herodotus.)

VAN LEEUWEN, J. Enchiridium Dictionis Epicae. pp. lxxii + 606. Lugd. Batavorum, 1892–1894. 8vo.

(Entirely radical, but invaluable for the very full collection of material which it contains.)

MONRO, D. B. A Grammar of the Homeric Dialect. 2d ed. pp. xxiv + 436. Oxford, 1891. 8vo.

(Deals more particularly with Homeric syntax. Accurate, reliable, but very conservative.)

CONTENTS

APPENDICES

INDICES

LIST OF ABBREVIATIONS

acc. = accusative.
act. = active, actively.
adj. = adjective.
advb. = adverb.
aor. = aorist.
cf. = compare.
D = dual.
dat. = dative.
decl. = declension.
e.g. = for example.
encl. = enclitic.
etc. = and so forth.
f., ff. = following.
fem. = feminine.
fut. = future.
gen. = genitive.
i.e. = that is.
impf. = imperfect.
impv. = imperative.
indic. = indicative.
infin. = infinitive.
κτλ. = *καὶ τὰ λοιπά* (and the rest).
lit. = literal, literally.
masc. = masculine.
mid. = middle.
Mss. = manuscripts.
neut. = neuter.
nom. = nominative.
opt. = optative.
P. = plural.
partic. = participle.
pass. = passive.
pers. = person.
perf., pf. = perfect.
plur., pl. = plural.
plupf. = pluperfect.
pres. = present.
q.v. = which see.
sc. = scilicet.
S., sing. = singular.
subj. = subjunctive.
viz. = namely.
voc. = vocative.

§, §§ = section, sections.

ABBREVIATIONS USED IN CITING EXAMPLES FROM GREEK AUTHORS

Aesch. = Aeschylus.
Ag. = *Agamemnon.*
Pr. = *Prometheus.*
Aeschin. = Aeschines.
Ar. = Aristophanes.
Ach. = *Acharnenses.*
Eq. = *Equites.*
Nub. = *Nubes.*
Ran. = *Ranae.*
V. = *Vespae.*
Dem. = Demosthenes.
Hm. = Homer; Α, Β, Γ, etc. are used in referring to the books of the Iliad, and α, β, γ, etc. in referring to the books of the Odyssey.
Hdt. = Herodotus.
Hes. = Hesiod.
O.D. = *Opera et Dies.*
E. = Euripides.
Alc. = *Alcestis.*
And. = *Andromache.*
El. = *Electra.*
Hec. = *Hecuba.*
Hel. = *Helena.*
H.F. = *Hercules Furens.*
Hipp. = *Hippolytus.*
I.T. = *Iphigenia Taurica.*
Med. = *Medea.*
Supp. = *Supplices.*
Tro. = *Troades.*
Isoc. = Isocrates.
Lys. = Lysias.
Pl. = Plato.
Ap. = *Apology.*
Crit. = *Crito.*
Go. = *Gorgias.*
Leg. = *Leges.*
Menex. = *Menexenus.*
Phaed. = *Phaedo.*
Phaedr. = *Phaedrus.*
Rep. = *Republic.*
S. = Sophocles.
Aj. = *Ajax.*
Ant. = *Antigone.*
El. = *Electra.*
O.T. = *Oedipus Tyrannus.*
Th. = Thucydides.
Xn. = Xenophon.
A. = *Anabasis.*
Ages. = *Agesilaus.*
Cy. = *Cyropaedia.*
Hell. = *Hellenica.*
Hier. = *Hiero.*
Mem. = *Memorabilia.*
Oec. = *Oeconomicus.*
Symp. = *Symposium.*

GREEK GRAMMAR

INTRODUCTION

THE GREEK LANGUAGE

Greek is the language of a people inhabiting not only the mainland of Greece, but also the islands of the Aegean Sea and the adjacent shores, together with a small part of Italy. The Greeks called themselves Hellenes (Ἕλληνες), but the Romans called them *Graeci*, and hence the English word *Greek*.

The Greek language belongs to the Indo-European group of languages, and is related to Sanskrit, Latin, Persian, Slavonic, Celtic, and Germanic. Hence comes the relation which exists between many English and Greek words. A greater number of English words, however, are *derived* directly from Greek words. For example, English *know* is the same as Greek *γι-γνώ-σκω*, but the English words *gnomic* and *arithmetic* are *derived* from the Greek *γνωμικός* and *ἀριθμητική*.

For over twenty-five hundred years Greek has been spoken and written, — with such changes as are inevitable in the growth and development of any language, — but the masterpieces of Greek literature were written some centuries before the Christian era. In the neighborhood of 400 B.C. Greek may be said to have reached its highest development, and it is customary to take the language of that time as a sort of standard.

In ancient times the Greek people did not all speak their language just alike, but each little country had its

own *dialect*, which often differed considerably from the dialect of a neighboring country only a few miles away. All the dialects may be roughly divided into three different groups; namely, *Aeolic*, *Doric*, and *Ionic*. To the Ionic group belongs the *Ionic dialect* proper, together with the dialect of Attica, which is known as *Attic*.

In the Ionic dialect were written, among other things, the poems of Homer and Hesiod, and the history of Herodotus. In the Attic dialect were written nearly all the other great works of Greek literature which have come down to us, and which, either directly, or through the medium of their Latin imitations, have influenced to such a vast extent the literature of the world. The dramatic poets Aeschylus, Sophocles, Euripides, and Aristophanes, the historians Thucydides and Xenophon, the orators Lysias and Demosthenes, and the philosopher, Plato, all wrote in the Attic dialect.

Attic, the most elegant and refined of all the Greek dialects, finally superseded the others in literary use. At the same time it began to lose some of its earlier purity and refinements, and after about 330 B.C. it is known as the *κοινή* or *Common Greek*. From this Common Greek there was evolved in the long course of years, with a considerable admixture of foreign elements, the present language of the Greek people, *Romaic* or Modern Greek.

Modern Greek differs so considerably from Ancient Greek, that, although a knowledge of it is helpful, yet one can soonest learn to comprehend the great works of Greek literature by studying directly the language of Ancient Greece.

This grammar deals only with the Attic and Ionic dialects of Ancient Greek.

WRITING AND SOUND

ALPHABET

1. Greek is written with the following twenty-four letters:

Form		Name		Latin Equivalent
Α	α	*ἄλφα*	*alpha*	a
Β	β	*βῆτα*	*beta*	b
Γ	γ	*γάμμα*	*gamma*	g
Δ	δ	*δέλτα*	*delta*	d
Ε	ε	*εἶ (ἓ ψῖλόν)*	*ei (epsilon)*	ĕ
Ζ	ζ	*ζῆτα*	*zeta*	z
Η	η	*ἦτα*	*eta*	ē
Θ	θ ϑ	*θῆτα*	*theta*	th
Ι	ι	*ἰῶτα*	*iota*	i
Κ	κ	*κάππα*	*kappa*	c, k
Λ	λ	*λάβδα (λάμβδα)*	*labda (lambda)*	l
Μ	μ	*μῦ*	*mü*	m
Ν	ν	*νῦ*	*nü*	n
Ξ	ξ	*ξεῖ (ξῖ)*	*xei (xī)*	x
Ο	ο	*οὖ (ὂ μῑκρόν)*	*ou (ómicron)*	ŏ
Π	π	*πεῖ (πῖ)*	*pei (pi)*	p
Ρ	ρ	*ῥῶ*	*rho*	r
Σ	σ ς	*σίγμα*	*sigma*	s
Τ	τ	*ταῦ*	*tau*	t
Υ	υ	*ὖ (ὖ ψῖλόν)*	*ü (üpsilon)*	y
Φ	φ	*φεῖ (φῖ)*	*phei (phi)*	ph
Χ	χ	*χεῖ (χῖ)*	*chei (chi)*	ch
Ψ	ψ	*ψεῖ (ψῖ)*	*psei (psi)*	ps
Ω	ω	*ὦ (ὦ μέγα)*	*ō (ómega)*	ō

1. The names in parentheses came into use in the Middle Ages, but are now commonly employed.

2. Sigma at the end of a word has the form ς; in any other place the form σ. Thus *στάσις faction.*

2. The letter F, ϝ, called *vau* or *digamma*, early ceased to be used in Attic and Ionic Greek. It had the sound of English *w*, and stood in the alphabet between ε and ζ. For other obsolete letters see § 156.

VOWELS

3. The vowels ε and ο are always short, η and ω are always long. The vowels α, ι, υ, are short in some words and long in others. In this grammar they are marked ᾱ, ῑ, ῡ, when long. The unmarked α, ι, υ, are, therefore, understood to be short.

The mark of length is omitted over circumflexed vowels (§ 58).

4. The Attic sounds of the vowels, at about 400 B.C., are believed to have been nearly as follows:

Long Vowels	Short Vowels
ᾱ as *a* in p*a*r.	α as *a* in p*a*pa.
η as *ê* in French f*ê*te.	ε as *e* in p*e*t.
ῑ as *i* in mach*i*ne.	ι as *i* in p*i*t.
ω as *o* in pr*o*ne.	ο as *o* in *o*bey.
ῡ as *û* in French s*û*r.	υ as *u* in French b*u*tte.

2 a. Vau, although not written in the received text of the Homeric poems, must, from evidence of the metre and of early inscriptions, have been a live sound when these poems were composed. Thus it appears to have been sounded at the beginning of about forty words, the most important of which are: ἄστυ *town*, ἄναξ *lord*, ἁνδάνω *please*, εἴκοσι *twenty* (cf. Lat. *viginti*), ἕο, οἷ, ἕ *himself*, ἕξ *six*, root ἐπ- (ἔπος *word*, εἶπον *said*), ἔργον *work*, root ἐσ- (ἕννυμι *clothe*, ἐσθής *clothing*; cf. Lat. *vestis*), ἔτος *year* (cf. Lat. *vetus*), ἡδύς *sweet* (see § 36 a), root ἰδ- (ἰδεῖν *see*, οἶδα *know*; cf. Lat. *vid-ere*), οἶκος *house* (cf. Lat. *vicus*), οἶνος *wine* (cf. Lat. *vinum*), ὅς, ἥ, ὅν *his*. See also § 36 a and § 172, 2.

1. The sounds of ῡ and υ are midway between English *oo* and *ee*. They are exemplified also in the German *ü*, as in F*ü*sse, Br*ü*cke.

DIPHTHONGS

5. A diphthong is a combination of two vowels in one syllable. The latter vowel is always ι or υ. The diphthongs are

αι, ει, οι, υι,	αυ, ευ, ου,
ᾱͅ, ῃ, ῳ,	ηυ.

1. In the diphthongs ᾱͅ, ῃ, ῳ, the ι is written below the first vowel, and is called *ἰῶτα subscript*. When, however, the first vowel is written as a capital letter, ι stands on the line: thus Ἅιδης *Hades*. The ancients always wrote ι in these diphthongs on the line.

6. The sounds of the principal diphthongs, at about 400 B.C., were very nearly as follows:

αι like *ai* in *ai*sle.	αυ like *ou* in *ou*r.
ει like *ei* in r*ei*n.	ευ like *eu* in f*eu*d.
οι like *oi* in t*oi*l.	ου like *ou* in y*ou*.

υι like *ui* in q*ui*t.

1. In ᾱͅ, ῃ, ῳ, the ι was originally sounded. But later (about 100 B.C.) it became silent, and these diphthongs have since been pronounced like simple ᾱ, η, ω.

2. The sound of ηυ cannot be exemplified from English, but may be represented as *ĕh-oo*, pronounced quickly together.

3. In the earliest times, the diphthongs ει and ου had, in some words at least, actual double sounds, such as their composition would indicate, and differed in pronunciation

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5 a. In Ionic (Herodotus) a diphthong ωυ occurs; thus *ὡὐτός* for *ὁ αὐτός* *the same*. This diphthong ωυ is almost unknown in Attic Greek.

from the *apparent* diphthongs *ει* and *ου*, which arise from contraction of *ε-ε*, *ο-ο*, *ο-ε*, or *ε-ο* (see § 18, 3 and 5) or from compensative lengthening (see § 16). Thus, *ει* in *γένει* is made up of *ε* + *ι* (see § 18, 1 and § 106), but in *θείς* for **θεντς* (see § 16, 1) *ει* is merely lengthened from *ε*. In early inscriptions the *real* diphthongs *ει* and *ου* were written ΕΙ and ΟΥ, while the *apparent* diphthongs were written with simple Ε and Ο. Later (soon after 400 B.C.) both kinds of diphthongs came to be pronounced and written alike.

DIAERESIS

7. The mark of diaeresis (¨) is sometimes written over an *ι* or *υ*, to show that it does not combine with the preceding vowel to form a diphthong: thus *βοΐ*, pronounced in two syllables, *bo-í*.

BREATHINGS

8. A vowel at the beginning of a word always has a breathing, either rough or smooth.

The *rough* breathing (ʽ) shows that the vowel was pronounced with the sound of *h* preceding. Thus, *ἑπτά* *seven* is pronounced *heptá*.

The *smooth* breathing (ʼ) shows that the vowel was pronounced with no sound of *h*. Thus, *ἀπό* *from* is pronounced *apó*.

1. The mark of breathing is written over small letters and in front of capitals: thus **ἀληθής** *true*, **Ἀρκάς** *Arcadian*.

2. In a diphthong, however, the breathing is written over the second vowel: thus **Αἰνείᾱς** *Aeneas*, **αὐτός** *self*.

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8 a. Ionic sometimes has a smooth breathing where Attic has the rough: thus **ἠέλιος** *sun*, Attic **ἥλιος**; **οὖρος** *boundary*, Attic **ὅρος**.

NOTE. — But in the diphthongs ᾳ, ῃ, ῳ, the breathing never stands over the ι, even when this is written on the line: thus ᾞΑιδης *Hades*, ᾠδή *song*.

9. The consonant ρ at the beginning of a word always has the rough breathing (ῥ): thus ῥήτωρ *orator* (Lat. *rhetor*).

10. It happens also that all words beginning with the letter υ have the rough breathing.

CONSONANTS

11. The consonants were thus pronounced:

β like *b* in *b*ad.
γ " *g* in *g*o (see also § 11, 1).
δ " *d* in *d*o.
π " *p* in *p*in.
κ " *k* in *k*eg.
τ " *t* in *t*op.
φ " *ph* in u*ph*ill, later like *ph* in gra*ph*ic.
χ " *kh* in in*kh*orn, later like *ch* in German ma*ch*en.
θ like *th* in ho*th*ouse, later like *th* in *th*in.
λ " *l* in *l*ip.
μ " *m* in *m*ix.
ν " *n* in *n*ow.
ρ " *r* in *r*ed (see also § 11, 2).
σ " *s* in *s*ee.
ζ " English *zd*, later like English *z*.
ξ " *x* in mi*x*.
ψ " *ps* in gy*ps*um.

1. Gamma (γ) before κ, γ, χ, ξ, represented the sound of *n* in i*n*k, and is called *gamma nasal:* thus ἀγκών (pronounced *ankṓn*) *elbow*, ἄγγελος (pronounced *ángelos*) *messenger*.

2. Rho (ρ) at the beginning of a word had a sound somewhat like *hr* (compare § 9).

NOTE. — In Greek every consonant was sounded. Thus κτίσις *a founding*, φθίσις *decay*, ψεῦδος *falsehood*, were pronounced respectively *ktisis*, *phthisis*, *pseudos*.

12. The consonants may be divided into three classes, Semivowels, Mutes, and Double Consonants.

1. The semivowels are, λ, μ, ν, ρ, σ, and γ-nasal (§ 11, 1). Of these

σ is called a Sibilant,
λ, μ, ν, and ρ are called Liquids,
μ, ν, and γ-nasal (§ 11, 1) are called Nasals.

2. The mutes may be classified as follows:

	Smooth	Middle	Rough
Labial	π	β	φ
Lingual	τ	δ	θ
Palatal	κ	γ	χ

Those in the same horizontal line are said to be Cognate, because they are produced by the same organ of speech (lips, tongue, or palate). Those in the same perpendicular line are said to be Co-ordinate, because they have the same degree of aspiration (or vocalization).

3. The double consonants are ζ, ξ, ψ. Of these, ξ is written for κσ, γσ, or χσ, and ψ for πσ, βσ, or φσ.

INTERCHANGE OF VOWELS

13. In the inflection and formation of words, short and long vowels of similar sound often interchange: thus *δί-δο-μεν we give*, *δί-δω-μι I give;* λιμήν *harbor*, λιμέν-ος *of a harbor.*

Note. — The long vowel corresponding to α is often η (see § 15).

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13 a. In Homer a long vowel or a diphthong sometimes stands for a short vowel, especially in words which would otherwise be excluded from the verse: thus ἠγάθεος *very holy* for ἀγάθεος, οὐλόμενος *accursed* for ὀλόμενος.

1. The corresponding short and long forms may be seen from the following table:

SHORT	α	ε	ι	ο	υ
LONG	ᾱ or η	η	ῑ	ω	ῡ

14. The same root or suffix often appears with a different short vowel, as, for example, λέγ-ω *speak*, λόγ-ος *speech; λύ-ο-μεν we loose*, λύ-ε-τε *you loose.* Three different forms of this appearance are recognized, but the same root or suffix does not always present all three forms.

These forms are, (1) with ο, (2) with ε, (3) with no vowel. Thus ποτ-ᾱνός *able to fly*, πέτ-ομαι *fly*, ἐ-π τ-όμην *flew*.

1. But in case the third form (without the vowel) brings together a combination of consonants hard to pronounce, there is developed from the adjacent consonants in pronunciation a vowel sound, *a*. Thus, instead of *ἐ-τρ φ-ην, we have ἐτράφην *was nourished*, so that the series (of § 14) becomes (1) ο, (2) ε, (3) α: thus τέ-τροφ-α *have nourished*, τρέφ-ω *nourish*, ἐ-τράφ-ην *was nourished*. (Compare English *sing*, *sang*, *sung*, and German *sterben*, *starb*, *gestorben.*)

NOTE. — An α sometimes appears as the vowel-equivalent of ν: thus πάθος (for *πνθος) *experience, suffering.*

2. In combination with ι or υ the vowels ε and ο, of course, make the corresponding diphthongs, so that we seem to have, on the one hand, an interchange of (1) οι, (2) ει, and (3) ι, and on the other, an interchange of (1) ου (rare), (2) ευ, and (3) υ; but it will be seen at once that this apparent "interchange" is really the same phenomenon which has been described above (§ 14): thus

λέ-λοιπ-α *have left*	λείπ-ω *leave*	ἔ-λιπ-ον *left*
σπουδ-ή *haste*	σπεύδω *hasten*	
	φεύγ-ω *flee*,	ἔ-φυγ-ον *fled*

3. The following table and examples may serve to make this principle clearer:

1.	2.	3.
ο	ε	—
ο	ε	(α)
οι	ει	— ι
ου	ευ	— υ
φόρ-ος *tribute*	φέρ-ω *bear*	δί-φ ρ-ος *chariot*
τρόπ-ος *turning*	τρέπ-ω *turn*	ἐ-τραπ-όμην *turned*
πέ-ποιθ-α *trust*	πείθ-ω *persuade*	π ιθ-ανός *persuasive*
*χο(υ)-ή (§ 21) *a pouring*	ἔ-χε(υ)-α (§ 21) *poured*	ἐ-χ ύ-θην *was poured*

15. In Attic, original ᾱ becomes η unless it is preceded by ε, ι, or ρ. Thus, original (Doric) **φᾱ́μᾱ** *report* becomes **φήμη**; but **γενεᾱ́** *generation*, **σοφίᾱ** *wisdom*, **πρᾶγμα** *deed* retain α.

1. But ᾱ arising from contraction (§ 18) or compensative lengthening (§ 16) remains unchanged.

COMPENSATIVE LENGTHENING

16. A short vowel is sometimes lengthened, to make up for the loss of a following consonant. Thus, for ***μελαν-ς** we have **μέλᾱ-ς** *black*.

1. In this process, ε becomes ει (not η), and ο becomes ου (not ω). Thus, ***θεντ-ς** gives **θείς** *having placed*, ***δοντ-ς** gives **δούς** *having given*.

INTERCHANGE OF QUANTITY

17. The combinations ᾱο and ηο often change to εω, and ηα to εᾱ. Thus, **νᾱός** *temple* becomes **νεώς**, **βασιλῆα** *king* becomes **βασιλέᾱ**.

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15 a. Ionic regularly has η for original ᾱ, even after ε, ι, and ρ: thus **γενεή**, **σοφίη**, **πρῆγμα**. Not so, however, in the cases covered by § 15, 1.

CONTRACTION OF VOWELS

18. Contraction unites into one long vowel or diphthong vowels which stand next each other in different syllables. The following are the most important rules for contraction. (Many of them admit occasional exceptions, § 715.)

1. A vowel υ or ι unites with the preceding vowel to form a diphthong. Thus, γένε-ϊ gives γένει, πειθό-ϊ gives πειθοῖ, πρω-ῒ gives πρῴ.

2. Two like vowels unite in the common long. Thus, γέρα-α gives γέρᾱ, φιλέ-ητε gives φιλῆτε.

3. But ε-ε gives ει, and ο-ο gives ου (§ 6, 3). Thus, φίλε-ε gives φίλει, πλό-ος gives πλοῦς.

4. An ο sound absorbs α, ε, or η, and becomes ω. Thus, ὁρά-ομεν gives ὁρῶμεν, φιλέ-ωσι gives φιλῶσι, δηλό-ητε gives δηλῶτε.

5. But ε-ο and ο-ε both give ου (§ 6, 3). Thus, γένε-ος gives γένους, δήλο-ε gives δήλου.

6. When α and ε or η come together, the first in order absorbs the second, and becomes long. Thus, γένε-α gives γένη, ὁρά-ητε gives ὁρᾶτε.

19. A vowel standing before a diphthong is often contracted with the first vowel of the diphthong. The last vowel of the diphthong is regularly retained in the contracted form, but the *apparent* diphthongs ει and ου (§ 6, 3) are contracted like simple ε and ο. Thus, τῑμά-ει gives τῑμᾷ (cf. § 5, 1), φιλέ-ει gives φιλεῖ, τῑμά-οιμι gives τῑμῷμι, λύη-αι gives λύῃ, but τῑμά-ειν gives τῑμᾶν, τῑμά-ου gives τῑμῶ (since ει and ου here are not real diphthongs; see § 6, 3).

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18 a. In Ionic, contraction is much less frequent than in Attic. Thus, we have πλόος for Attic πλοῦς, γένεα for Attic γένη. Εο, εου, if contracted, give ευ (ποιεῦμεν *we do* for ποιέ-ομεν, ποιεῦσι *they do* for ποιέ-ουσι), but often remain uncontracted.

1. But ε or ο is absorbed before οι. Thus, φιλέ-οι gives φιλοῖ, δηλό-οι gives δηλοῖ.

2. The contraction of both ο-ει and ο-η gives οι. Thus, δηλό-ει and δηλό-ῃ both contract into δηλοῖ: but δηλό-ειν gives δηλοῦν, since ει here is not a real diphthong (§ 6, 3).

NOTE 1. — When three successive vowels are contracted, the last two are first contracted, and with the resulting diphthong the first vowel is then contracted. Thus, ἐτῑμάεο (for *ετῑμαε-σο) *you were being honored* contracts first into ἐτῑμάου, and this in turn contracts into ἐτῑμῶ.

NOTE 2. — **Synizesis.** — Sometimes in poetry two vowels, without being regularly contracted, were so far united in pronunciation as to form one syllable. Thus, πόλεως might be pronounced as a word of two syllables, -εω- sounding somewhat like -*yō*-. This is called synizesis (*setting together*).

OMISSION OF VOWELS

20. Between two consonants a short vowel is sometimes dropped. (This is called Syncope.) Thus ἔσται *shall be*, for ἔσεται; ἦλθον *came*, for ἤλυθον.

21. Between two vowels the vowels ι and υ are sometimes dropped. Thus, πλεί-ων *more* becomes πλέων; *βασι-λευ-ων becomes βασιλέων *of kings*.

CONSONANT CHANGES

DOUBLED CONSONANTS

22. Attic regularly has ττ in place of Ionic σσ.

The Ionic form, however, is adopted by some of the Attic poets and earlier writers of prose.

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22 a. Doubled Consonants in Homer. — In Homer we frequently find a doubled consonant where Attic would have a single consonant: thus ἔλλαβε *took* (Attic ἔλαβε), ἀγάννιφος *snowy*, ἔδδεισε *feared* (Attic ἔδεισε).

23. Whenever initial ρ, by inflection or composition, has a single vowel brought before it, the ρ is doubled: thus ῥέω *flow*, ἔρρει *was flowing*. A diphthong, however, does not cause the ρ to be doubled: thus εὔ-ροος *fair-flowing*.

24. The ρσ of earlier Attic later assimilates to ρρ. Thus, θάρσος *courage* later becomes θάρρος.

MUTES BEFORE MUTES

25. Before a lingual mute a labial or a palatal mute becomes coördinate (see § 12, 2).

For example, *γεγραφ-ται becomes γέγραπται *has been written*, *λελεγ-ται becomes λέλεκται *has been said*, *ἐλειπ-θην becomes ἐλείφθην *was left*, *ἐτριβ-θην becomes ἐτρίφθην *was rubbed*.

26. A lingual mute before another lingual mute is changed to σ. Thus, *ἴδ-τε becomes ἴστε *you know*, *ἐπειθ-θην becomes ἐπείσθην *was persuaded*.

MUTES BEFORE LIQUIDS

27. 1. Before μ a labial mute becomes μ. Thus, *λελειπ-μαι becomes λέλειμμαι *have been left*.

2. Before μ a palatal mute becomes γ. Thus, *πεπλεκ-μαι becomes πέπλεγμαι *have been twisted*.

3. Before μ a lingual mute becomes σ. Thus, *πεπειθ-μαι becomes πέπεισμαι *have been persuaded*.

In many cases this doubling is to be explained by the assimilation of another consonant. Thus, ἀγάννιφος is for *ἀγα-(σ)νιφος and ἔδδεισε is for *ἐδ(ϝ)εισε.

In some words Homer has both the single and double forms: thus ὀπίσσω and ὀπίσω *backward*, Ἀχιλλεύς and Ἀχιλεύς *Achilles*.

MUTES BEFORE σ

28. A labial mute before σ unites with it to form ψ (cf. § 12, 3). Thus, *λειπ-σω becomes λείψω *shall leave*, *φλεβ-ς becomes φλέψ *vein*, *γραφ-σω becomes γράψω *shall write*.

29. A palatal mute before σ unites with it to form ξ (cf. § 12, 3). Thus, *κορακ-ς becomes κόραξ *raven*, *φλογ-ς becomes φλόξ *flame*, *βηχ-ς becomes βήξ *cough*.

30. A lingual mute before σ is dropped. Thus, *σωματ-σι becomes σώμασι *bodies* (dat.), *ἐλπιδ-σι becomes ἐλπίσι *hopes* (dat.), *ὀρνῑθ-σι becomes ὄρνῑσι *birds* (dat.).

N BEFORE OTHER CONSONANTS

31. When ν comes before a labial mute it changes to μ. Thus, *ἐν-πειρος becomes ἔμπειρος *experienced*, *ἐν-φανης becomes ἐμφανής *visible*, *ἐν-ψυχος becomes ἔμψυχος *living*.

32. When ν comes before a palatal mute it changes to γ-nasal. Thus, *συν-γενης becomes συγγενής *akin*, *συν-χεω becomes συγχέω *pour together*.

33. When ν comes before λ, μ, or ρ it is assimilated. Thus, *ἐν-λειπω becomes ἐλλείπω *leave in*, *ἐν-μενω becomes ἐμμένω *abide*, *συν-ρεω becomes συρρέω *flow together*.

34. When ν comes before σ it is dropped (likewise ντ, νδ, and νθ; see § 30) and the preceding vowel is lengthened

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30 a. More properly a lingual mute before σ is first assimilated to the σ, and the two sigmas later become one. In Homer we often find the older form with σσ: thus ποσ-σί *feet* (dat.), Attic ποσί (from *ποδ-σι).

in compensation (see § 16). Thus, *μελαν-ς becomes μέλᾱς *black*, *λῡο-νσι becomes λῡ́ουσι *they loose* (§ 16, 1). Cf. § 99.

DISAPPEARANCE OF σ

35. When σ comes between two consonants, it is regularly dropped, and when two sigmas are brought together by inflection one of them is dropped. Thus, *ἐσταλ-σθε becomes ἔσταλθε *you have been sent*, and *τειχεσ-σι becomes τείχεσι *walls* (dat.).

36. When σ stands before a vowel at the beginning of a word, it is often changed to the rough breathing: thus ἵστημι *set*, for *σι-στημι (Latin *sisto*).

37. When σ comes between two vowels, it is regularly dropped: thus γένεος (contracted γένους) *of a race* for *γενεσ-ος (Latin *generis*).

CONSONANTS WITH VOWELS

METATHESIS

38. A vowel and a liquid are sometimes transposed. Thus θάρσος and θράσος *boldness*.

1. Sometimes the vowel, standing after the liquid, has its long form (§ 13): τέμ-νω *cut*, perfect τέ-τμη-κα *have cut*.

CONSONANTS BEFORE Ι

39. The vowel ι (which may sometimes have the value of a consonant), following certain consonants, gives rise to several changes. Thus:

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35 a. In Homer the older form with σσ is frequently kept. Thus ἔπεσ-σι *words* (dat.), Attic ἔπεσι.

36 a. At the beginning of several of the words enumerated in § 2 a, σ as well as *vau* has been lost: thus in ἡδύς *sweet*, formerly *σϝᾱδυς (cf. English *sweet*, Latin *sua(d)vis*); ὅς *his*, formerly *σϝος (cf. Latin *suus*).

1. With *κ*, *χ*, *τ*, or *θ*, an *ι* unites to form *ττ* (Ionic *σσ*, § 22): thus *φυλάττω guard*, for **φυλακ-ιω*; *νῆττα duck*, for **νητ-ια*; *θάττων quicker*, for **ταχ-ιων* (§ 41).

2. With *γ* or *δ* an *ι* unites to form *ζ*: *μείζων greater*, for **μεγ-ιων*; *ἐλπίζω hope*, for **ἐλπιδ-ιω*.

3. With *λ* an *ι* forms *λλ*: *βάλ-λω throw*, for **βαλ-ιω*.

4. With *ν* or *ρ*, an *ι* goes over to the preceding vowel and unites with it by contraction: *μαίνομαι am mad*, for **μαν-ιομαι*.

REJECTION OR TRANSFER OF ASPIRATION

40. The Greeks tried to avoid beginning two successive syllables with a rough mute (or a rough breathing). Thus, *ἐ-τέ-θην* and *ἐ-τύ-θην* (instead of **ἐ-θε-θην* and **ἐ-θυ-θην*) are the aorists passive of *τίθημι put* and *θύω sacrifice.*

For the imperative ending *-θι* (changed to *-τι*) see § 233, 3; for the change of a rough mute to smooth in reduplication see § 178.

41. For the same reason, a few roots beginning with *θ*, and ending in *φ* or *χ*, preserve the rough mute only at the beginning or the end. So, when, in the process of inflection, the rough mute at the end disappears, the smooth mute at the beginning becomes rough. For example, *τριχ-ός hair*, gen. sing., has for its nominative *θρίξ*; *τρέφω nourish* has for its future *θρέψω*; the root *ταφ-* becomes *θαπ-* in *θάπ-τω bury*.

HIATUS

42. Hiatus occurs when a word ending in a vowel is followed by a word beginning with a vowel.

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41 a. In Ionic we sometimes find a transfer of aspiration: *κιθών shirt*, *ἐνθαῦτα there*, for Attic *χιτών*, *ἐνταῦθα*.

Hiatus was usually avoided in Greek by means of (1) Crasis, (2) Elision, or (3) the addition of a Movable Consonant.

CRASIS

43. Crasis (*mingling*) is the *contraction* of a vowel or diphthong at the end of a word with a vowel or diphthong at the beginning of the next word. It is indicated by the corōnis (') written over the contracted syllable.

Crasis in general follows the rules for contraction (§§ 18 and 19): thus *τοὐναντίον the contrary* for *τὸ ἐναντίον*, *ἐγᾦμαι I suppose* for *ἐγὼ οἶμαι*, *θοἰμάτιον the cloak* for *τὸ ἱμάτιον* (cf. § 44, 4). But some exceptions occur: thus *ταὐτό* for *τὸ αὐτό*.

Note 1. — If the first word ends in a diphthong, its final vowel is dropped before contraction: thus *κἀγαθός* for *καὶ ἀγαθός*.

Note 2. — **Synizesis between Two Words.** — In poetry a crasis, not indicated in writing, sometimes occurs between two words, and is called synizesis (see § 19, note 2). This happens only when the first word ends in a long vowel or diphthong: thus *μὴ οὐ*, pronounced as one syllable.

Note 3. — **Apocope** is the cutting off of a final short vowel before a consonant. Thus *πάρ, κάτ*, for *παρά, κατά*. It affects chiefly prepositions, and is nearly confined to poetry.

ELISION

44. Elision is the *cutting off* of a short vowel at the end of a word when the next word begins with a vowel. In place of the missing vowel an apostrophe (') is written: thus *ἐπ' ἐμοί in my power*, for *ἐπὶ ἐμοί*; *ἕπτ' ἦσαν were seven*, for *ἑπτὰ ἦσαν*. (For the accent of *ἕπτ'* see § 66.)

1. Elision is most frequent in prepositions, conjunctions, and familiar adverbs: for example, the final vowel in *γέ, δέ, παρά, ἀλλά, μάλα, τάχα*, is frequently elided.

2. The vowel *υ* is never elided, nor is -*ι* in the dative of the third declension, nor the vowels of *τά*, *τί*, *τό*.

3. In the formation of compound words, elision occurs, but without being indicated by the apostrophe: thus *ἀπ-έχω keep away*, from *ἀπό* and *ἔχω*; *ἐπ-άνω on top*, from *ἐπί* and *ἄνω*; *ἀπ-έβην went away*, aorist of *ἀπο-βαίνω*.

4. Whenever by elision a smooth mute and a rough breathing are brought together, the smooth mute becomes the *cognate* rough mute (§ 12, 2): thus *ἀφ' ὧν from which*, for *ἀπὸ ὧν*; *καθ-ίημι let down*, from *κατά* and *ἵημι*.

MOVABLE CONSONANTS

45. ν Movable. — All words ending in -*σι*, all verbs of the third person singular ending in -*ε*, and *ἐστί is*, when they stand before a word beginning with a vowel, or at the end of a clause, regularly add a *ν* at the end. This *ν* is called *ν* movable: thus *πέμπουσι τὸν ἄνδρα they send the man*, but *πέμπουσιν ἄνδρα they send a man; εἶδε τὴν θάλατταν he saw the sea*, but *εἶδεν ὄψιν he saw a vision.*

46. The adverb *οὐ* before a vowel with the smooth breathing becomes *οὐκ*: thus *οὐκ εἶδον did not see.* Before a vowel with the rough breathing it becomes *οὐχ* (cf. § 44, 4): so *οὐχ εἱλόμην did not choose.*

47. The preposition *ἐξ out of* appears as *ἐξ* before words beginning with a vowel, and *ἐκ* before words beginning with a consonant: thus *ἐξ ἄστεως from town*, but *ἐκ τῆς πόλεως from the city.*

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44 a. Final *αι* in the verb endings -*μαι*, -*σαι*, -*ται*, -*σθαι*, are occasionally elided in Homer; so also final *οι* in *μοί* and *σοί*.

44, 2 a. Rarely Homer elides -*ι* in the dative singular of the third declension; oftener in the dative plural.

44, 4 a. Herodotus retains the smooth mute: *ἀπ' ὧν*, *κατ-ίημι*.

FINAL CONSONANTS

48. The only consonants allowed to stand at the end of a Greek word are *ν*, *ρ*, and *ς*.

NOTE. — Observe that words ending in *ψ* (= *πς*) or *ξ* (= *κς*) do not violate this rule.

SYLLABLES

49. In Greek, as in Latin, each single vowel or diphthong makes a separate syllable. For example, *ὑγίεια* has four syllables.

50. In dividing a word into syllables a single consonant or any combination of consonants that can begin a word is customarily written with the following vowel: thus *ἱ-κα-νός suitable*, *ὄ-ψο-μαι shall see*, *ῥά-βδος wand*, *κά-μνω labor*.

Other combinations of consonants are divided: thus *ἵπ-πος horse*, *ἐλ-πίς hope*.

51. The last syllable of a word is called the Ultima, the next to the last the Penult, and the one before the penult the Antepenult.

QUANTITY OF SYLLABLES

52. A syllable is long by Nature when it has a long vowel or a diphthong. Thus, in *κρῑ-νοί-μην* all the syllables are long.

53. A syllable is long by Position (or Convention) when its vowel is followed by two consonants or a double con-

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52 a. Epic Shortening, or Half Elision. — In Homer a diphthong or a long vowel at the end of a word is usually treated as a short syllable before a vowel at the beginning of the next word: thus *δέχθαι ἄποινα*, scanned — ⏑ ⏑ — ⏑; *ἐγὼ οὐ*, scanned ⏑ ⏑ —.

sonant (§ 12, 3). Thus, in ὄρ-τυξ *quail* both syllables are long by position.

Of the two consonants one or both may be in the next word. Thus, in ἄλλος τόπος *another place* and ἄλλο στόμα *another mouth* the last syllable of the first word is long by position.

Note. — Observe, however, that the quantity of the *vowel* is not affected by position. The ε in λέξω is short, although the syllable in which it stands is long by "position."

54. When a vowel naturally short is followed by a mute and a liquid (§ 12) the length of the syllable is Common, — that is, the syllable is used in verse either as long or short. Thus, in τέκνον *child*, τυφλός *blind*, τί χρή *what is to be done?* the first syllable is common.

Note. — The mute and the liquid must be in the same word; otherwise the syllable is long by position.

ACCENT

55. The Greek accent consisted in a raising of the pitch of the accented syllable. It was not a *stress* accent like that of English.

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53 a. In Homer even before a single liquid at the beginning of some words a syllable with a short vowel is long.

ἀπὸ μεγάροιο (◡ — ◡ ◡ — ◡) *from the hall.*
ὄρεϊ νιφόεντι (◡ ◡ — ◡ ◡ — ◡) *snowy mountain* (dat.).

A good many of these instances are to be explained by the loss of another consonant. Thus νιφόεντι stands for *(σ)νιφοεντι (cf. § 22 a).

b. In Homer one of the consonants that make the preceding syllable long may be the unwritten *vau* (ϝ) (see § 2 a). So κακὸν ἔπος *evil word* = κακὸν ϝέπος (◡ — ◡ ◡).

54 a. In Homer a mute and a liquid almost always make the preceding syllable long: thus τὰ πρῶτα (— — ◡) *the first.*

56. In Greek there are three kinds of accent, — the Acute (´), the Grave (`), and the Circumflex (^); the last being made up of the acute and the grave.

1. Every syllable of a Greek word had an accent, but, as the grave accent is of such frequent occurrence (standing on every syllable which has not the acute or circumflex), it was not written except in the case mentioned under § 67.

2. The marks of accent were not used in early times. They were invented about 200 B.C. for the help of foreigners and of others who were studying the Greek language.

57. The marks of accent are written over the vowel of the accented syllable.

1. In case of a diphthong the accent stands over the second vowel, unless the second vowel is ι subscript: thus *αὐτοῖς*, *αὐτούς*; but *αὐτῷ* (cf. § 8, 2 and note).

2. When both breathing and accent belong to the same vowel, the acute or the grave accent is written after the breathing: thus ὅλος *whole*, ὃς ἔσται *who shall be*. But the circumflex accent is written above the breathing: thus ἦγε *was leading*.

3. When breathing and accent belong to a capital letter they are placed before it: thus Ἕλλην *Greek*, Ἦλις *Elis*, Ἅιδης *Hades* (cf. § 8, 1).

RULES FOR ACCENT

58. The circumflex accent can stand only on a syllable long by nature (§ 52); the acute may stand on a long or a short syllable.

59. The circumflex accent may stand only on one of the last two syllables of a word; the acute may stand only on one of the last three syllables.

& grave on the last

^ may stand on a long vowel or a syllable. Therefore no other mark is needed to indicate that the vowel is long

 e.g. Κῦρος
whereas Κύρου of Cyprus

60. Moreover, if the last syllable is long by nature (§ 52), the circumflex may stand only on the last syllable, and the acute only on one of the last two syllables.

61. A long penult followed by a short final syllable must, if it has a written accent, have the circumflex.

Note.—Some further special rules of accent will be given under Inflection, but the *position* of the accents on Greek words must, in general, be learned by observation.

62. Examples of accented words are:

Acute on the ultima	(called oxytone)	ὁδός.
" " " penult	(called paroxytone)	ἀνθρώπων.
" " " antepenult	(called proparoxytone)	ἄνθρωπος.
Circumflex on the ultima	(called perispomenon)	χωρῶν.
" " " penult	(called properispomenon)	γλῶττα.

63. The diphthongs *αι* and *οι* at the end of a word have the effect of short vowels on the accent,—except in the optative mood and in the adverb *οἴκοι*: thus *χῶραι lands*, *ἄνθρωποι men*; but *παιδεύοι*, optative of *παιδεύω educate*.

64. Recessive Accent.—A word is commonly said to have Recessive Accent when the written accent stands as far from the end of the word as the laws of accent (§§ 58–61) will allow. Thus, *ἐλύθην was loosed*, *ἔλῡον was loosing*, *θέατρον theater*, have recessive accent.

ACCENT OF CONTRACTED SYLLABLES

65. When two syllables contract into one, in case either of the original syllables had a written accent (that is, the acute or the circumflex), the syllable resulting from the contraction retains a written accent; otherwise it

has the unwritten grave (§ 56, 1). Thus, τῑμά-ει gives τῑμᾷ, but τίμα-ε gives τίμᾱ.

1. If the first of the two syllables originally had the acute, the acute combines with the unwritten grave (§ 56, 1) of the second syllable to form the circumflex. Thus, τῑμά-ω (i.e. τῑμά-ὼ) gives τῑμῶ.

2. But if the second of the two syllables had the acute, the syllable resulting from the contraction also has the acute (since it is plain that ` ´ will not combine into ^). Thus, ἑστα-ώς (i.e. ἑστὰ-ώς) gives ἑστώς.

ACCENT OF ELIDED WORDS

66. In elision (§ 44) oxytone (§ 62) prepositions and conjunctions lose their written accent: thus ἀλλ' ἔφη *but he said*, for ἀλλὰ ἔφη; other words retain it, but on the preceding syllable: thus ἕπτ' ἦσαν *were seven*, for ἑπτὰ ἦσαν.

Note. — In crasis (§ 43) the first of the two words loses its written accent.

CHANGE OF ACUTE TO GRAVE

67. Wherever a word having the acute accent on the last syllable is followed by another word in close connection, its acute changes to the grave: thus παρά *beside*, τόν *the*; but παρὰ τὸν βασιλέα *to the side of the king*. (For τίς see § 148, 1.)

68. **Anastrophe.** — A preposition of two syllables having the acute accent on the last syllable, when it follows the substantive with which it is used, or when it does the duty of a verb, shifts its written accent from the last

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68 a. In Homer (and lyric poetry) ἐν, εἰς, ἐξ, and ὡς, if they follow the words they modify, take an acute accent: thus κακῶν ἔξ *from the base*, θεὸς ὥς *as a god.*

syllable to the first: thus *τούτων πέρι about this; πάρα*, for *πάρεστι, it is allowed.*

PROCLITICS

69. A few words of one syllable attach themselves so closely to the following word that they lose their own written accent. They are called Proclitics (from *προκλίνω lean forward*). They are:

The forms ὁ, ἡ, οἱ, αἱ, of the article *the;*
The conjunctions εἰ *if*, ὡς *as;*
The prepositions ἐν *in*, εἰς (ἐς) *into*, ἐξ (ἐκ, § 47) *out of*, ὡς *to;*
The adverb οὐ (οὐκ, οὐχ, § 46) *not.*

1. When, however, a proclitic stands at the end of a sentence, or is followed by an enclitic (§ 70, 3), it receives a written accent. Thus φῄς, ἢ οὔ; *do you say yes or no?* οὔ φημι *I say no.*

ENCLITICS

70. Some words of one or two syllables attach themselves so closely to the preceding word that they give up their own written accent. These words are called Enclitics (from *ἐγκλίνω lean upon*). They are:

The pronouns μοῦ, μοί, μέ; σοῦ, σοί, σέ; οὗ, οἷ, ἕ, and σφίσι. See however § 139, 2;
The indefinite pronoun τὶς, τὶ in all its forms, and the indefinite adverbs ποῦ, πῂ, ποῖ, ποθέν, ποτέ, πῶ, πῶς;
The present indicative of εἰμί *am* and φημί *say*, except the second persons singular, εἶ, φῄς. (For the accent of ἐστί see § 262, 1);
The particles γέ, τέ, τοί, πέρ.

1. If the word preceding an enclitic has the acute accent on either of the last two syllables, or the circumflex

on the last syllable, its accent remains unchanged: thus *ἀνήρ τις a man*, *λόγων τινῶν* (§ 71, 4) *of some words*, *χωρῶν τινων of some lands*.

2. If the word preceding an enclitic has the acute accent on the antepenult, or the circumflex on the penult, it adds an acute accent on the last syllable: thus *ἄνθρωποί τινες some men*, *γλῶττά τις a tongue*.

3. A proclitic (§ 69) before an enclitic takes an acute accent: thus *εἴ τις if anybody*, *οὔ φασι they deny* (see § 69, 1).

4. If several enclitics follow each other, the last alone remains without written accent; each of the others receives an acute accent from the following enclitic: thus *εἴ πού τίς τινα* [*ἴδοι*] *if anybody* [*should see*] *anybody anywhere*.

71. Accent of Enclitics Retained. — Enclitics retain their own accent:

1. When they begin a sentence, as *εἰσὶν ἄνδρες there are men*;
2. When they are emphatic, as *ἀλλὰ σὲ λέγω but you I mean*;
3. When the vowel which would be affected by the enclitic has been elided (§ 44), as *ταῦτ' ἐστί*, for *ταῦτά ἐστι*, *this is*;
4. When an enclitic of two syllables follows a word which has the acute accent on the penult, as *ἀνθρώπου τινός of a man*.

NOTE. — Some words are so frequently combined with an enclitic that the combination comes to be regarded as one word. Thus, *ὥστε so that* (*ὡς* + *τε*), *καίτοι although* (*καί* + *τοι*), *οὗτινος of whomsoever* (*οὗ* + *τινος*), are not exceptions to the rule of accent given in §§ 59 and 61.

PUNCTUATION

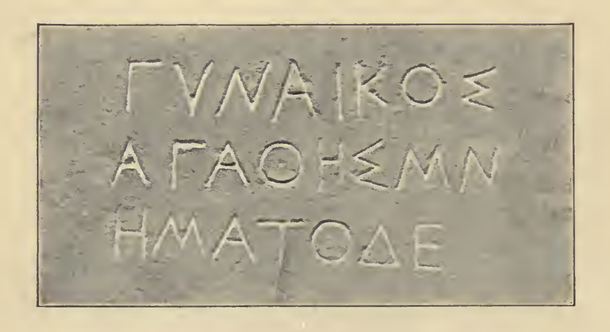
72. The Greek marks of punctuation are the period (.), colon (·), comma (,), and mark of interrogation (;).

The colon is a point above the line, and it takes the place of the English colon and semicolon.

NOTE. — The ancient Greeks seldom used any marks of punctuation, but wrote their words continuously. Thus **ΕΔΟΞΕΝΤΗΙ ΒΟΥΛΗΙΚΑΙΤΩΙΔΗΜΩΙ** = ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ *It was voted by the Senate and the People.*

ANCIENT GREEK WRITING ON STONE

(Of the Fifth Century B.C.)



ΓΥΝΑΙΚΟΣ | ΑΓΑΘΗΣΜΝ | ΗΜΑΤΟΔΕ

γυναικὸς ἀγαθῆς μνῆμα τόδε
a good wife's monument (*is*) *this.*

INFLECTION

73. Inflection is a change in the form of a word to indicate its relation to other words.

1. In inflection a part of the word remains the same, and is called the Stem. Thus, the stem of *ἄνθρωπος* *man* is *ἀνθρωπο-*, and *-ς* is the ending of the nominative case; in ἔ-λῡε *he was loosing*, λῡε- is a stem of the present system, and ἐ- is a prefix denoting past time. (See also § 163.) Some words, in their inflection, show more than one form of stem.

2. The inflection of Nouns (Substantives and Adjectives) and Pronouns is called Declension; the inflection of Verbs is called Conjugation.

NOUNS

(SUBSTANTIVES AND ADJECTIVES)

74. Gender, Number, and Case. — There are in Greek

Three GENDERS: Masculine, Feminine, and Neuter;
Three NUMBERS: Singular, Dual, and Plural;
Five CASES: Nominative, Genitive, Dative, Accusative, and Vocative.

NOTE 1. — The dual number refers to two objects. It has but two forms, one for the nominative, accusative, and vocative, the other for the genitive and dative.

NOTE 2. — The vocative in the plural is always like the nominative; in the singular it is often so.

NOTE 3. — Neuter words always have the nominative and vocative like the accusative; in the plural these cases always end in *-α* (at least before contraction).

75. Declensions. — There are in Greek three declensions of nouns, classed according to the endings of the stems. The First Declension has stems ending in *-ᾱ*, the Second Declension has stems ending in *-ο*. These two together are sometimes called the Vowel Declension. The Third Declension has mostly stems ending in a consonant (see § 93) and is called the Consonant Declension.

76. Case Endings. — The case endings of the vowel and the consonant declension have many points in common, as may be seen from the following table: —

		Vowel Declension			Consonant Declension	
		MASC.	FEM.	NEUT.	MASC. FEM.	NEUT.
Sing.	Nom.	-ς	none	-ν	-ς or none	none
	Gen.	-ιο	-ς	-ιο	-ος	-ος
	Dat.	ι		-ι	-ι	-ι
	Acc.	-ν		-ν	-ν or -α	none
	Voc.	none		-ν	none	none
Dual	N.A.V.	none		none	-ε	-ε
	G.D.	-ιν		-ιν	-οιν	-οιν
Plur.	N.V.	-ι		-α	-ες	-α
	Gen.	-ων		-ων	-ων	-ων
	Dat.	-ισι, -ις		-ισι, -ις	-σι	-σι
	Acc.	-νς		-α	-νς or -ας	-α

---

76 a. Homer sometimes uses also *-θεν* as an ending of the genitive singular: thus ἀπὸ Τροίηθεν *from Troy*, ἐξ ἁλόθεν *out of the sea.*

b. For the dative plural of the consonant declension Homer uses also the ending *-εσσι*. (See § 99 a.)

c. Epic Case Ending -φι(ν). — Epic poetry has a peculiar case ending, *-φι(ν)*, which serves as genitive or dative either singular or plural: thus βίη-φι *with violence*, ἀπ' ὄχεσ-φι *from the car*, παρὰ ναῦ-φιν *beside the ships.*

NOTE. — **Locative Case.** — There are in Greek some relics of a Locative Case, confined mostly to names of places. The ending of the locative in the singular is -ι and in the plural -σι: thus Πῡθοῖ *at Pytho* (*Delphi*), οἴκοι *at home*, Ἄργει *at Argos*, Ἀθήνησι *at Athens*.

77. Accent in Declension. — 1. The written accent of a noun, throughout its declension, remains on the same syllable as in the nominative singular, or as near that syllable as the general laws of accent will allow: thus *ἄνθρωπος man*, acc. sing. *ἄνθρωπον*, nom. plur. *ἄνθρωποι*, but gen. sing. *ἀνθρώπου* (§ 60), dat. plur. *ἀνθρώποις*; *ὄνομα name*, gen. sing. *ὀνόματος* (§ 59), gen. plur. *ὀνομάτων* (§ 60).

2. In the genitive and dative of all numbers a long final syllable, if it has written accent, has the circumflex: thus *ποταμός river*, dat. sing. *ποταμῷ*; *πούς foot*, gen. plur. *ποδῶν*.

SUBSTANTIVES

GENERAL RULES FOR GENDER

78. 1. MASCULINE are names of Males, of Winds, of Rivers, and of Months.

2. FEMININE are names of Females, and most names of Lands, Islands, Towns, Trees, and Abstract Ideas.

3. NEUTER are most Diminutives (§ 283) and most names of Fruits.

NOTE. — **Common Gender.** — Some names of beings may be used either as masculine or feminine, as occasion requires. Thus, *παῖς child* may be masculine or feminine, and may mean *boy* or *girl*.

79. It is customary to indicate the gender of Greek words by means of the article (§ 144): *ὁ* for masculine, *ἡ* for feminine, and *τό* for neuter.

FIRST DECLENSION

(THE -*a* DECLENSION)

80. Words of the first declension are feminine or masculine. They have stems ending in *ā*. In many of the forms this *ā* is shortened or disguised.

A. FEMININES

81. The feminines form two classes: (1) those ending in -*ā* or -*η*, and (2) those ending in short -*a*.

They are declined as follows:

	First Class		Second Class	
	ἡ χώρᾱ *land.* (stem χωρᾱ-)	ἡ τιμή *honor.* (stem τῑμᾱ-)	ἡ γέφῡρα *bridge.* (stem γεφῡρᾱ-)	ἡ γλῶττα *tongue.* (stem γλωττᾱ-)
	SINGULAR		SINGULAR	
Nom.	χώρᾱ	τῑμή	γέφῡρα	γλῶττα
Gen.	χώρᾱς	τῑμῆς	γεφῡ́ρᾱς	γλώττης
Dat.	χώρᾳ	τῑμῇ	γεφῡ́ρᾳ	γλώττῃ
Acc.	χώρᾱ-ν	τῑμή-ν	γέφῡρα-ν	γλῶττα-ν
Voc.	χώρᾱ	τῑμή	γέφῡρα	γλῶττα
	DUAL		DUAL	
N.A.V.	χώρᾱ	τῑμᾱ́	γεφῡ́ρᾱ	γλώττᾱ
G.D.	χώραιν	τῑμαῖν	γεφῡ́ραιν	γλώτταιν
	PLURAL		PLURAL	
N.V.	χῶραι	τῑμαί	γέφῡραι	γλῶτται
Gen.	χωρῶν	τῑμῶν	γεφῡρῶν	γλωττῶν
Dat.	χώραις	τῑμαῖς	γεφῡ́ραις	γλώτταις
Acc.	χώρᾱς	τῑμᾱ́ς	γεφῡ́ρᾱς	γλώττᾱς

Other examples of the first class are: *ἡμέρᾱ day* (gen. sing. *ἡμέρᾱς*, nom. plur. *ἡμέραι*), *σκιᾱ́ shadow* (gen. sing. *σκιᾶς*, nom. plur. *σκιαί*), *πύλη gate* (gen. sing. *πύλης*, nom. plur. *πύλαι*), *γνώμη judgment* (gen. sing. *γνώμης*, nom. plur. *γνῶμαι*).

Other examples of the second class are: *μοῖρα fate* (gen. sing. *μοίρᾱς*, nom. plur. *μοῖραι*), *δόξα opinion* (gen. sing. *δόξης*, nom. plur. *δόξαι*), *τράπεζα table* (gen. sing. *τραπέζης*, nom. plur. *τράπεζαι*).

82. Observe that the second class has short *-α* in the final syllable of three cases of the singular — nominative, accusative, and vocative. The first class, on the other hand, has a long vowel (*ᾱ* or *η*) in the final syllable throughout the singular.

83. All words of the first class originally ended in *-ᾱ*. This *ᾱ* is retained if immediately preceded by *ε*, *ι*, or *ρ* (cf. § 15); thus *γενεᾱ́*, *σοφίᾱ*, *χώρᾱ*. Otherwise it is changed to *η* throughout the singular: thus *τῑμή* (formerly *τιμᾱ́*).

1. In the genitive and dative singular of words of the second class, the use of *ᾱ* or *η* is determined by the same rule: thus *γεφύρᾱς* (because *ρ* precedes the *ᾱ*), but *γλώττης*.

84. The Genitive Plural of the first declension always has the circumflex accent on the last syllable, because *-ῶν* is contracted from *-ᾱ́-ων* (originally **-ᾱ́-σων*; cf. § 37, and the Latin ending *-arum* in *stellarum*): thus *χωρῶν* for *χωρᾱ́-ων*.

NOTE. — In the accusative plural *-ᾱς* is for *-ᾰνς* (§ 34).

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83 a. In Ionic long *ᾱ* of the singular of the first declension is always changed to *η*: e.g., *χώρη*, *γενεή*, *σοφίη*, *μοίρης*, for Attic *χώρᾱ*, *γενεᾱ́*, *σοφίᾱ*, *μοίρᾱς* (see § 15 a).

84 a. In the genitive plural Homer has the older form *-ᾱ́ων* (*πυλᾱ́ων*) and rarely the Ionic *-έων* (*πυλέων*). Cf. § 17.

b. In the dative plural Ionic has *-ῃσι* (*γλώσσῃσι*); Homer uses also, though rarely, *-ῃς* (*πέτρῃς to rocks*).

B. MASCULINES

85. The masculines have the case ending -ς in the nominative singular. They are declined as follows:

	ὁ νεᾱνίᾱς *young man.* (stem νεᾱνιᾱ-)	ὁ πολίτης *citizen.* (stem πολῑτᾱ-)	ὁ Ἀτρείδης *son of Atreus.* (stem Ἀτρειδᾱ-)
		SINGULAR	
Nom.	νεᾱνίᾱ-ς	πολίτη-ς	Ἀτρείδης
Gen.	νεᾱνίου	πολίτου	Ἀτρείδου
Dat.	νεᾱνίᾳ	πολίτῃ	Ἀτρείδῃ
Acc.	νεᾱνίᾱ-ν	πολίτη-ν	Ἀτρείδη-ν
Voc.	νεᾱνίᾱ	πολῖτα	Ἀτρείδη
		DUAL	
N.A.V.	νεᾱνίᾱ	πολίτᾱ	Ἀτρείδᾱ
G.D.	νεᾱνίαιν	πολίταιν	Ἀτρείδαιν
		PLURAL	
N.V.	νεᾱνίαι	πολῖται	Ἀτρεῖδαι
Gen.	νεᾱνιῶν	πολῑτῶν	Ἀτρειδῶν
Dat.	νεᾱνίαις	πολίταις	Ἀτρείδαις
Acc.	νεᾱνίᾱς	πολίτᾱς	Ἀτρείδᾱς

Other examples for declension are *ταμίᾱς steward* (like *νεᾱνίᾱς*), *στρατιώτης soldier* (like *πολίτης*), *κριτής judge* (gen. sing. *κριτοῦ*, voc. *κριτά*, nom. plur. *κριταί*), Κ*ρονίδης son of Kronos* (like Ἀ*τρείδης*, but nom. plur. Κ*ρονίδαι*).

86. In the last syllable of the singular *ᾱ* is retained after *ε*, *ι*, and *ρ* (§ 15); otherwise it changes to *η*. Compare § 83.

87. The vocative singular of words in -*ης*, like Ἀ*τρείδης*, ends in -*η*; but all words in -*της*, and compound nouns

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85 a. In some masculine words Homer has -*τα* for -*της*, e.g. *ἱππότα* = *ἱππότης horseman* (cf. Latin *poeta*, Greek *ποιητής*).

and names of nationality in -ης have short -α in the vocative: thus πολῖτα, voc. of πολίτης *citizen*; σῖτοπῶλα, voc. of σῖτοπώλης *grain seller*; Πέρσα, voc. of Πέρσης *Persian*.

Note.— The ending -ου of the genitive singular is borrowed bodily from the second declension (cf. § 87 a).

88. In some words -εα (or -αα) is contracted to -ᾱ or -η. All cases then have the circumflex (§ 65, 1). Such words are declined as follows:

	ἡ μνᾶ *mina.* (stem μνᾱ- for μναᾱ-)	ἡ γῆ *land.* (stem γη- for γεᾱ or γαᾱ)	ὁ Ἑρμῆς *Hermes.* (stem Ἑρμη- for Ἑρμεᾱ-)
		SINGULAR	
Nom.	μνᾶ	γῆ	Ἑρμῆς
Gen.	μνᾶς	γῆς	Ἑρμοῦ
Dat.	μνᾷ	γῇ	Ἑρμῇ
Acc.	μνᾶ-ν	γῆ-ν	Ἑρμῆ-ν
Voc.	μνᾶ	γῆ	Ἑρμῆ
		DUAL	
N.A.V.	μνᾶ	γᾶ	Ἑρμᾶ
G.D.	μναῖν	γαῖν	Ἑρμαῖν
		PLURAL	
N.V.	μναῖ	γαῖ	Ἑρμαῖ
Gen.	μνῶν	γῶν	Ἑρμῶν
Dat.	μναῖς	γαῖς	Ἑρμαῖς
Acc.	μνᾶς	γᾶς	Ἑρμᾶς

So also is declined Βορρᾶς (for Βορέᾱς with irregular -ρρ-) *north wind*, in the singular only.

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87 a. In the genitive singular masculine, Homer has the earlier (and proper) form -ᾱο (Ἀτρείδᾱο), and sometimes the Ionic form Ἀτρείδεω, the accent remaining as in the original form (see § 17).

88 a. The Ionic generally has the uncontracted forms; thus Βορέης, Ἑρμέᾳ for Attic Βορρᾶς, Ἑρμῇ.

SECOND DECLENSION

89. Words of the Second Declension are nearly all masculine or neuter. The few feminines are declined like the masculines. The stems end in **ο**.

The nominative singular of masculines and feminines ends in *-ος*. The nominative, vocative, and accusative of neuters are alike, and they end in the singular in *-ον*, and in the plural in *-α*.

90. Words of the second declension are inflected as follows:

	ὁ λόγος *word.* (stem **λογο-**)	**ὁ** (or **ἡ**) **ἄνθρωπος** *man.* (stem **ἀνθρωπο-**)	**ἡ ὁδός** *road.* (stem **ὁδο-**)	**τὸ δῶρον** *gift.* (stem **δωρο-**)
		SINGULAR		
Nom.	**λόγο-ς**	**ἄνθρωπο-ς**	**ὁδό-ς**	**δῶρο-ν**
Gen.	**λόγου**	**ἀνθρώπου**	**ὁδοῦ**	**δώρου**
Dat.	**λόγῳ**	**ἀνθρώπῳ**	**ὁδῷ**	**δώρῳ**
Acc.	**λόγο-ν**	**ἄνθρωπο-ν**	**ὁδό-ν**	**δῶρο-ν**
Voc.	**λόγε**	**ἄνθρωπε**	**ὁδέ**	**δῶρο-ν**
		DUAL		
N.A.V.	**λόγω**	**ἀνθρώπω**	**ὁδώ**	**δώρω**
G.D.	**λόγοιν**	**ἀνθρώποιν**	**ὁδοῖν**	**δώροιν**
		PLURAL		
N.V.	**λόγοι**	**ἄνθρωποι**	**ὁδοί**	**δῶρα**
Gen.	**λόγων**	**ἀνθρώπων**	**ὁδῶν**	**δώρων**
Dat.	**λόγοις**	**ἀνθρώποις**	**ὁδοῖς**	**δώροις**
Acc.	**λόγους**	**ἀνθρώπους**	**ὁδούς**	**δῶρα**

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90 a. In the genitive singular Homer has *-οιο*, *-οο* (rarely), and *-ου*: thus *πολέμοιο*, *πολέμοο*, *πολέμου of war.*

b. In the genitive and dative dual Homer has *-οιιν* for Attic *οιν*: thus *ἵπποιιν*, from *ἵππος horse.*

c. In the dative plural Homer usually has *-οισι*; Herodotus always has it: thus *ἀνθρώποισι to men.*

So also are declined *νόμος law* (gen. sing. *νόμου*, nom. plur. *νόμοι*), *κίνδῡνος danger*, *ταῦρος bull* (nom. plur. *ταῦροι*), *ποταμός river*, *στρατηγός general*, *νῆσος* (fem.) *island*, *μέτρον measure*, *ἱμάτιον cloak*.

CONTRACT SUBSTANTIVES OF THE SECOND DECLENSION

91. Words which have stems ending in *-οο* and *-εο* undergo contraction in accordance with the rules given in §§ 18 and 19. They are thus declined:

	ὁ νοῦς *mind.* (stem **νοο-**)		**ὁ περίπλους** *voyage around, circumnavigation.* (stem **περιπλοο-**)		**τὸ ὀστοῦν** *bone.* (stem **ὀστεο-**)	
			SINGULAR			
Nom.	**νοῦ-ς**	(*νόο-ς*)	**περίπλου-ς**	(*περίπλοο-ς*)	**ὀστοῦ-ν**	(*ὀστέο-ν*)
Gen.	**νοῦ**	(*νόου*)	**περίπλου**	(*περιπλόου*)	**ὀστοῦ**	(*ὀστέου*)
Dat.	**νῷ**	(*νόῳ*)	**περίπλῳ**	(*περιπλόῳ*)	**ὀστῷ**	(*ὀστέῳ*)
Acc.	**νοῦ-ν**	(*νόο-ν*)	**περίπλου-ν**	(*περίπλοο-ν*)	**ὀστοῦ-ν**	(*ὀστέο-ν*)
Voc.	**νοῦ**	(*νόε*)	**περίπλου**	(*περίπλοε*)	**ὀστοῦ-ν**	(*ὀστέο-ν*)
			DUAL			
N.A.V.	**νώ**	(*νόω*)	**περίπλω**	(*περιπλόω*)	**ὀστώ**	(*ὀστέω*)
G.D.	**νοῖν**	(*νόοιν*)	**περίπλοιν**	(*περιπλόοιν*)	**ὀστοῖν**	(*ὀστέοιν*)
			PLURAL			
N.V.	**νοῖ**	(*νόοι*)	**περίπλοι**	(*περίπλοοι*)	**ὀστᾶ**	(*ὀστέα*)
Gen.	**νῶν**	(*νόων*)	**περίπλων**	(*περιπλόων*)	**ὀστῶν**	(*ὀστέων*)
Dat.	**νοῖς**	(*νόοις*)	**περίπλοις**	(*περιπλόοις*)	**ὀστοῖς**	(*ὀστέοις*)
Acc.	**νοῦς**	(*νόους*)	**περίπλους**	(*περιπλόους*)	**ὀστᾶ**	(*ὀστέα*)

So also are declined *ὁ ῥοῦς* (*ῥόος*) *stream*, *τὸ κανοῦν* (*κάνεον*, cf. § 118, 3) *basket*.

1. Observe that the contraction of *ὀστᾶ* is contrary to the rule of § 18, 6.

2. Observe that the nominative dual, if it has written accent on the last syllable, has the acute (contrary to § 65, 1): thus *νώ* (irregularly from *νόω*).

3. Observe that contracted compounds have recessive accent (§ 64) in spite of the contraction: thus *περίπλῳ* (for *περιπλόῳ*), *εὖνοι* (for *εὔνοοι*) *kindly disposed.* But the written accent almost never goes back of the syllable on which it stood in the nominative singular (§ 77): thus *περίπλοι* (not *πέριπλοι*).

STEMS IN -ω-

ATTIC SECOND DECLENSION

92. To the second declension belong also a few words whose stems end in **ω**. They are thus declined:

ὁ νεώς *temple.* (stem **νεω-**)

SINGULAR		DUAL		PLURAL	
Nom.	**νεώ-ς**			Nom.	**νεῴ**
Gen.	**νεώ**	N.A.V.	**νεώ**	Gen.	**νεών**
Dat.	**νεῴ**	G.D.	**νεῴν**	Dat.	**νεῴς**
Acc.	**νεώ-ν**			Acc.	**νεώς**
Voc.	**νεώς**			Voc.	**νεῴ**

So also **λεώς** *people*, **κάλως** *cable.*

1. Observe that the genitive and dative, when they have written accent on the last syllable, take the acute, contrary to § 77, 2.

2. Many of these words were produced by an interchange of quantity (§ 17), *ᾱο* becoming *εω*: thus **λεώς** from **λᾱός**. In such words the long vowel at the end does not affect the position of the accent (cf. § 60): thus **Μενέλεως** *Menelaus* (from **Μενέλᾱος**).

3. Some words have no *ν* in the accusative singular. Thus **λαγώς** *hare* has acc. sing. **λαγώ** and **λαγών**; **ἕως** *dawn* has only **ἕω**.

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92 a. This form of declension is confined almost wholly to Attic. In Ionic most of these words follow the ordinary second declension. So, for Attic *λεώς*, *νεώς*, *κάλως*, *λαγώς*, Ionic has *λᾱός*, *νηός*, *κάλος*, *λαγωός* or *λαγός*.

THIRD DECLENSION

93. Words of the Third (or Consonant) Declension have stems ending in a consonant, or in a vowel (*ι* or *υ*) which may sometimes be sounded as a consonant. A few stems appear to end in *ο* (but see §§ 112, 113).

1. The stem of words of this declension may usually be found by dropping the ending *-ος* of the genitive singular.

94. Gender. — The gender of words of the third declension must usually be learned by observation, but a few general rules may be given.

1. Stems ending in a labial or a palatal mute are never neuter.

2. MASCULINE are stems ending in *ευ*, *ντ*, *ητ* (except those in *-τητ-*), *ωτ*, and *ρ* (except those in *-αρ-*).

3. FEMININE are stems ending in *τητ*, *δ*, *θ*, *ι* (with nom. in *-ις*), and *υ* (with nom. in *-υς*).

4. NEUTER are stems ending in *αρ*, *ασ*, *ατ*, *εσ* (with nom. in *-ος*), and *υ* (with nom. in *-υ*).

FORMATION OF CASES

95. Neuters. — Neuter words of the third declension regularly have the nominative, accusative, and vocative singular like the simple stem. A final *τ* is dropped (§ 48): thus *σῶμα* (stem *σωματ*) *body.*

96. Masculine and Feminine Nominative Singular. — Most masculine and feminine words of the third declension form the nominative by adding *-ς* to the stem. For the euphonic change which may follow, see §§ 28–30, 34: thus *κλῖμαξ* (for **κλιμακ-ς*) *ladder* (cf. Latin *dux*, *ducis*).

1. But stems in *-ν-*, *-ρ-*, *-σ-*, and *-οντ-* regularly have in the nominative only the simple stem with a long vowel

(§ 13): thus λιμήν (λιμεν-) *harbor*, ῥήτωρ (ῥητορ-) *orator*, Σωκράτης (Σωκρατεσ-) *Socrates*, λέων (λεοντ-) *lion* (§ 48).

Note.—Some of these words retain the long vowel of the nominative throughout their declension: thus Ἕλλην *Greek*, gen. Ἕλληνος, etc.; χειμών *winter*, gen. χειμῶνος, etc.

97. Accusative Singular.—The accusative singular of masculine and feminine words adds *-α* to consonant stems and *-ν* to vowel stems: thus *πούς foot* (stem ποδ-), accus. sing. *πόδ-α*; but *πόλις city* (stem πολι-), accus. sing. *πόλιν*. (Cf. § 14, 2 note.)

1. But stems of more than one syllable ending in ιτ or ιδ, without written accent on the last syllable, almost always drop the final mute and take the ending ν: thus *ἔρις strife* (stem ἐριδ-), accus. sing. *ἔριν*.

98. Vocative Singular.—The vocative singular is regularly the mere stem: thus *δαίμων divinity*, voc. *δαῖμον* (stem *δαιμον-*); *γέρων old man*, voc. *γέρον* (stem *γεροντ-*, see § 48).

1. But masculine and feminine words which form their nominative singular without ς (§ 96, 1), when they have written accent on the last syllable, and *all other mute stems* (except those in -ιδ-), use the nominative singular as vocative: thus *ποιμήν* (stem *ποιμεν-*) *shepherd*, voc. *ποιμήν*; *φύλαξ* (stem *φυλακ-*) *watchman*, voc. *φύλαξ* (but *ἐλπίς* (stem *ἐλπιδ-*), voc. *ἐλπί*).

99. Dative Plural.—When ν alone is dropped before the ending *-σι* of the dative plural (§ 34), the preceding

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99 a. In the dative plural Homer has *-σι(ν)* and *-εσσι(ν)*, sometimes *-σσι(ν)* after vowels. Thus he has ποσσί (*ποδ-σι), ποσί, and πόδεσσι *with feet*, νέκυ-σσι *to corpses*. Very rarely we find *-εσι*: χείρ-εσι *with hands*.

b. In the genitive and dative dual Homer has *-οιιν* for Attic *-οιν*. Thus ποδοῖιν *of* or *with two feet*.

vowel remains unchanged, contrary to § 34: thus *ποιμέσι to shepherds*, for **ποιμεν-σι*; *δαίμοσι to divinities*, for **δαιμον-σι*.

1. But when *ντ* is dropped, the preceding vowel is lengthened: thus *λέουσι to lions*, for **λεοντ-σι*; *πᾶσι to all*, for **παντ-σι*.

100. Special Rule of Accent.— Words with stems of one syllable in the third declension regularly have the written accent on the last syllable of the genitive and dative of all numbers. If the last syllable is long, it receives the circumflex (§ 77, 2): thus *πούς foot*, gen. sing. *ποδός*, gen. plur. *ποδῶν*, dat. plur. *ποσί*.

NOTE.— For exceptions see δᾴς (§ 115, 5), δμώς (§ 115, 7), οὖς (§ 115, 18), παῖς (§ 115, 19), πᾶς (§ 125, 2), Τρώς (§ 115, 23), and ὤν (§ 129, 3).

CONSONANT STEMS

101. Labial and Palatal Stems.— Stems ending in a labial or palatal mute are thus declined:

	ὁ φύλαξ *watchman.* (stem φυλακ-)	ἡ φάλαγξ *phalanx.* (stem φαλαγγ-)	ἡ θρίξ *hair.* (stem τριχ-)	ὁ κλώψ *thief.* (stem κλωπ-)	ἡ φλέψ *vein.* (stem φλεβ-)
			SINGULAR		
Nom.	φύλαξ	φάλαγξ	θρίξ	κλώψ	φλέψ
Gen.	φύλακ-ος	φάλαγγ-ος	τριχ-ός	κλωπ-ός	φλεβ-ός
Dat.	φύλακ-ι	φάλαγγ-ι	τριχ-ί	κλωπ-ί	φλεβ-ί
Acc.	φύλακ-α	φάλαγγ-α	τρίχ-α	κλῶπ-α	φλέβ-α
Voc.	φύλαξ	φάλαγξ	θρίξ	κλώψ	φλέψ
			DUAL		
N.A.V.	φύλακ-ε	φάλαγγ-ε	τρίχ-ε	κλῶπ-ε	φλέβ-ε
G.D.	φυλάκ-οιν	φαλάγγ-οιν	τριχ-οῖν	κλωπ-οῖν	φλεβ-οῖν
			PLURAL		
N.V.	φύλακ-ες	φάλαγγ-ες	τρίχ-ες	κλῶπ-ες	φλέβ-ες
Gen.	φυλάκ-ων	φαλάγγ-ων	τριχ-ῶν	κλωπ-ῶν	φλεβ-ῶν
Dat.	φύλαξι	φάλαγξι	θριξί	κλωψί	φλεψί
Acc.	φύλακ-ας	φάλαγγ-ας	τρίχ-ας	κλῶπ-ας	φλέβ-ας

So also are declined ὁ Αἰθίοψ (stem Αἰθιοπ-) *Aethiopian*, ὁ χάλυψ (stem χαλυβ-) *steel*, ἡ κλῖμαξ (stem κλῑμακ-) *ladder*, ἡ μάστιξ (stem μαστῑγ-) *whip*, ὁ ὄνυξ (stem ὀνυχ-) *claw*.

1. For the ξ and ψ in the nominative singular and dative plural see §§ 28 and 29. For the vocative singular see § 98, 1. For the change of θ to τ in θρίξ see § 41.

102. Lingual Stems. — Stems ending in a lingual mute are thus declined:

MASCULINE AND FEMININE

	ὁ θής *serf.* (stem θητ-)	ἡ ἐλπίς *hope.* (stem ἐλπιδ-)	ἡ ἔρις *strife.* (stem ἐριδ-)	ἡ νύξ *night.* (stem νυκτ-)	ὁ γέρων *old man.* (stem γεροντ-)
			SINGULAR		
Nom.	θής	ἐλπίς	ἔρις	νύξ	γέρων
Gen.	θητ-ός	ἐλπίδ-ος	ἔριδ-ος	νυκτ-ός	γέροντ-ος
Dat.	θητ-ί	ἐλπίδ-ι	ἔριδ-ι	νυκτ-ί	γέροντ-ι
Acc.	θῆτ-α	ἐλπίδ-α	ἔριν	νύκτ-α	γέροντ-α
Voc.	θής	ἐλπί	ἔρι	νύξ	γέρον
			DUAL		
N.A.V.	θῆτ-ε	ἐλπίδ-ε	ἔριδ-ε	νύκτ-ε	γέροντ-ε
G.D.	θητ-οῖν	ἐλπίδ-οιν	ἐρίδ-οιν	νυκτ-οῖν	γερόντ-οιν
			PLURAL		
N.V.	θῆτ-ες	ἐλπίδ-ες	ἔριδ-ες	νύκτ-ες	γέροντ-ες
Gen.	θητ-ῶν	ἐλπίδ-ων	ἐρίδ-ων	νυκτ-ῶν	γερόντ-ων
Dat.	θησί	ἐλπίσι	ἔρισι	νυξί	γέρουσι
Acc.	θῆτ-ας	ἐλπίδ-ας	ἔριδας	νύκτ-ας	γέροντ-ας

So also are declined ὁ ἔρως (stem ἐρωτ-) *love*, ἡ ἐσθής (stem ἐσθητ-, gen. sing. ἐσθῆτος) *clothing*, ἡ λαμπάς (stem λαμπαδ-, gen. sing. λαμπάδος) *torch*, ἡ χάρις (stem χαριτ-)

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102 a. In Ionic a few stems in -ωτ- have forms without τ (cf. § 103, 2 a). Thus χρώς *skin*, gen. sing. χροός, dat. χροΐ, acc. χρόα; ἱδρώς *sweat*, dat. sing. ἱδρῷ.

favor, ὁ γίγᾱς (stem γιγαντ-) *giant*, ὁ λέων (stem λεοντ-) *lion*, ὁ ὀδούς (stem ὀδοντ-, gen. sing. ὀδόντος) *tooth* (the nominative singular is formed contrary to § 96, 1).

1. For the dropping of τ (and ντ), δ, or θ before σ in the nominative singular and dative plural see § 30. For the dative plural of stems in -ντ- (like γέρουσι) see § 99, 1. For the vocative singular see § 98, 1. For the accusative singular of stems in -ιτ- and -ιδ- (χάριν, ἔριν) see § 97, 1.

103. NEUTER

τὸ σῶμα *body* (stem **σωματ-**)

SINGULAR		DUAL		PLURAL	
Nom.	**σῶμα**			Nom.	**σώματ-α**
Gen.	**σώματ-ος**	N.A.V.	**σώματ-ε**	Gen.	**σωμάτ-ων**
Dat.	**σώματ-ι**	G.D.	**σωμάτ-οιν**	Dat.	**σώμασι**
Acc.	**σῶμα**			Acc.	**σώματ-α**
Voc.	**σῶμα**			Voc.	**σώματ-α**

So also are declined στόμα (stem στοματ-) *mouth*, ὄνομα (stem ὀνοματ-) *name*, μέλι (stem μελιτ-) *honey*, γάλα (stem γαλακτ-) *milk* (§ 48).

1. A few words form their nominative from a stem in -ρ- (§ 73, 1): thus ἧπαρ (gen. sing. ἥπατ-ος) *liver*, ἦμαρ (gen. sing. ἤματ-ος) *day* (poetic).

2. Four words, πέρας, πέρατος, *end*; τέρας, τέρατος, *prodigy*; κέρας, κέρατος, *horn*; φῶς (contracted from φάος), φωτός, *light*, form their nominatives singular from a stem ending in σ (§ 73, 1). (For the full declension of κέρας see § 115, 10.)

103, 2 a. In Ionic κέρας and τέρας have no forms with τ. Thus, Homer has dat. sing. κέραι, nom. plur. κέρᾱ, gen. plur. κεράων, dat. plur. κέρασι and κεράεσσι. Herodotus changes α to ε before a vowel (cf. § 106 c), but does not contract: thus τέρεος, κέρεϊ, κέρεα, κερέων. Of φῶς *light* Homer uses only the uncontracted form φάος (sometimes wrongly written φόως), dat. φάει, plur. φάεα.

104. Liquid Stems. — Stems ending in a liquid are thus declined:

	ὁ λιμήν *harbor.* (stem λιμεν-)	ὁ δαίμων *divinity.* (stem δαιμον-)	ὁ ἀγών *contest.* (stem ἀγων-)	ὁ ῥήτωρ *orator.* (stem ῥητορ-)
		SINGULAR		
Nom.	λιμήν	δαίμων	ἀγών	ῥήτωρ
Gen.	λιμέν-ος	δαίμον-ος	ἀγῶν-ος	ῥήτορ-ος
Dat.	λιμέν-ι	δαίμον-ι	ἀγῶν-ι	ῥήτορ-ι
Acc.	λιμέν-α	δαίμον-α	ἀγῶν-α	ῥήτορ-α
Voc.	λιμήν	δαῖμον	ἀγών	ῥῆτορ
		DUAL		
N.A.V.	λιμέν-ε	δαίμον-ε	ἀγῶν-ε	ῥήτορ-ε
G.D.	λιμέν-οιν	δαιμόν-οιν	ἀγών-οιν	ῥητόρ-οιν
		PLURAL		
N.V.	λιμέν-ες	δαίμον-ες	ἀγῶν-ες	ῥήτορ-ες
Gen.	λιμέν-ων	δαιμόν-ων	ἀγών-ων	ῥητόρ-ων
Dat.	λιμέσι	δαίμοσι	ἀγῶσι	ῥήτορσι
Acc.	λιμέν-ας	δαίμον-ας	ἀγῶν-ας	ῥήτορ-ας

So also are declined *ὁ μήν* (stem *μην-*) *month*, *ὁ αἰών* (stem *αἰων-*) *age*, *ὁ κρᾱτήρ* (stem *κρᾱτηρ-*) *mixing bowl*, *ὁ φώρ* (stem *φωρ-*) *thief*, *ὁ θήρ* (stem *θηρ-*) *wild beast.*

1. For the dative plural see § 99.

Note. — In the vocative singular three words, *σωτήρ savior*, *Ἀπόλλων Apollo*, and *Ποσειδῶν Poseidon*, have a short vowel (§ 13) in the last syllable of the stem (contrary to § 98, 1) and throw the written accent back upon the first syllable: thus *σῶτερ*, *Ἄπολλον*, *Πόσειδον* (cf. § 105, 2).

105. Five substantives of the third declension with stems ending in *ρ* show in their inflection two forms of the stem, one with *ε*, and the other with no vowel (or with *α*). See §§ 14 and 73, 1.

These are: *πατήρ father*, *μήτηρ mother*, *θυγάτηρ daughter*, *γαστήρ belly*, *ἀνήρ man.* In *ἀνήρ*, a *δ* is developed

between the *ν* and *ρ* whenever they come together. These words are thus declined:

	ὁ πατήρ *father.* (stem πατερ- or πατρ-)	ἡ μήτηρ *mother.* (stem μητερ- or μητρ-)	ἡ θυγάτηρ *daughter.* (stem θυγατερ- or θυγατρ-)	ὁ ἀνήρ *man.* (stem ἀνερ- or ἀν(δ)ρ-)
		SINGULAR		
Nom.	πατήρ	μήτηρ	θυγάτηρ	ἀνήρ
Gen.	πατρ-ός	μητρ-ός	θυγατρ-ός	ἀνδρ-ός
Dat.	πατρ-ί	μητρ-ί	θυγατρ-ί	ἀνδρ-ί
Acc.	πατέρ-α	μητέρ-α	θυγατέρ-α	ἄνδρ-α
Voc.	πάτερ	μῆτερ	θύγατερ	ἄνερ
		DUAL		
N.A.V.	πατέρ-ε	μητέρ-ε	θυγατέρ-ε	ἄνδρ-ε
G.D.	πατέρ-οιν	μητέρ-οιν	θυγατέρ-οιν	ἀνδρ-οῖν
		PLURAL		
N.V.	πατέρ-ες	μητέρ-ες	θυγατέρ-ες	ἄνδρ-ες
Gen.	πατέρ-ων	μητέρ-ων	θυγατέρ-ων	ἀνδρ-ῶν
Dat.	πατρά-σι	μητρά-σι	θυγατρά-σι	ἀνδρά-σι
Acc.	πατέρ-ας	μητέρ-ας	θυγατέρ-ας	ἄνδρ-ας

Like *πατήρ* is declined *γαστήρ belly.* (See also § 115, 2.)

1. Observe that in the genitive and dative the shorter forms take their written accent on the last syllable, after the analogy of stems of one syllable (§ 100): thus *πατρός*, *ἀνδρῶν* (but *πατέρων*, *ἀνδράσι*).

2. Observe that the vocative singular of these words has recessive accent (cf. § 104, note).

3. For the *α* in the dative plural see § 14, 1.

106. Stems in -σ-. — Stems ending in *σ* lose their final *σ* whenever it comes between two vowels (§ 37) and the vowels thus brought together usually contract.

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105 a. In Homer the form of the stem with *ε* is more frequently used than in Attic: thus *πατέρος*, *πατέρι*; *ἀνέρα*, *ἀνέρες*, etc. (Attic *πατρός*, etc.). In *θυγάτηρ*, however, we sometimes find *θύγατρα*, *θύγατρες*, and always *θυγατρῶν*. From *ἀνήρ* he has in the dative plural both *ἀνδράσι* and *ἄνδρεσσι*.

Such stems are thus inflected:

NEUTER

	τὸ γένος *race.* (stem γενοσ-, γενεσ-)	τὸ γέρας *prize.* (stem γερασ-)
	SINGULAR	
Nom.	γένος	γέρας
Gen.	γένους (*γενεσ-ος, γένε-ος)	γέρως (*γερασ-ος, γέρα-ος)
Dat.	γένει (*γενεσ-ι, γένε-ϊ)	γέρᾳ (*γερασ-ι, γέρα-ϊ)
Acc.	γένος	γέρας
Voc.	γένος	γέρας
	DUAL	
N.A.V.	γένει (*γενεσ-ε, γένε-ε)	
G.D.	γενοῖν (*γενεσ-οιν, γενέ-οιν)	
	PLURAL	
N.V.	γένη (*γενεσ-α, γένε-α)	γέρᾱ (*γερασ-α, γέρα-α)
Gen.	γενέων (*γενεσ-ων) γενῶν	γερῶν (*γερασ-ων, γερά-ων)
Dat.	γένεσι (γένεσ-σι)	γέρασι (γέρασ-σι)
Acc.	γένη (*γενεσ-α, γένε-α)	γέρᾱ (*γερασ-α, γέρα-α)

So also are declined τὸ τεῖχος *wall*, τὸ ἄνθος *flower*, τὸ ἔτος *year*, τὸ γῆρας *old age*, τὸ κέρας *horn*, *wing* (with other forms from a stem κερατ-; see § 115, 10).

1. Observe that neuters ending in -ος form their nominative, accusative, and vocative singular from the stem in -οσ-. (See §§ 14 and 73, 1.)

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106 a. Homer and Herodotus regularly have the uncontracted forms. Thus, θάρσεος *of courage*, θάρσεϊ *with courage.* The accusative plural κλέα, which sometimes occurs in Homer, is probably for κλέε'.

b. In the dative plural Homer has three different forms: thus βελέεσσι (for *βελεσ-εσσι, § 76 b), βέλεσ-σι, and βέλεσι (§ 35) from βέλος *missile.*

c. In Homer and Herodotus words with stems in -ασ- are usually uncontracted: thus γήραος *of old age.* A few words have ε instead of α in the stem, except in the nominative: thus οὖδας *ground*, gen. sing. οὔδεος; κῶας *fleece*, dat. plur. κώεσι. In the nominative and accusative plural Homer has -ᾰ short: thus δέπα *cups.* In the dative plural he has three forms, δεπά-εσσι (for *δεπασ-εσσι, § 37), δέπασ-σι, and δέπασι (§ 35).

2. In the nominative, accusative, and vocative plural of neuters in -ος, -εα after ε contracts into ᾱ. Thus *χρέᾱ* for *χρέε-α* (**χρεεσ-α*) from *χρέος debt*, stem *χρεεσ-*.

107. MASCULINE AND FEMININE

Σωκράτης *Socrates.*

(stem **Σωκρατεσ-**)

Nom.	**Σωκράτης**		
Gen.	**Σωκράτους**	(**Σωκρατεσ-ος,*	*Σωκράτε-ος*)
Dat.	**Σωκράτει**	(**Σωκρατεσ-ι,*	*Σωκράτε-ϊ*)
Acc.	**Σωκράτη**	(**Σωκρατεσ-α,*	*Σωκράτε-α*)
Voc.	**Σώκρατες**		

So also are declined *Δημοσθένης Demosthenes*, *Διογένης Diogenes*.

1. Observe that the vocative singular of names like *Σωκράτης* has recessive accent.

108. Proper names in *-κλεης*, of which the last part is the stem *κλεεσ-* (*κλέος fame*), are doubly contracted in the dative. *Περικλῆς* (stem *Περικλεεσ-*) *Pericles* is thus declined:

Nom.	**Περικλέης** / **Περικλῆς**			
Gen.	**Περικλέους**	(**Περικλεεσ-ος,*	*Περικλέε-ος*)	
Dat.	**Περικλεῖ**	(**Περικλεεσ-ι,*	*Περικλέε-ϊ,*	*Περικλέει*)
Acc.	**Περικλέᾱ**	(**Περικλεεσ-α,*	*Περικλέε-α*)	
Voc.	**Περίκλεις**	(*Περίκλεες*)		

109. Stems in -οσ-. — There is one stem in *-οσ-* (*ἡ αἰδώς shame*) which is thus inflected: nom. *αἰδώς*, gen. *αἰδοῦς* (**αἰδοσ-ος, αἰδό-ος*), dat. *αἰδοῖ* (**αἰδοσ-ι, αἰδό-ι*), acc. *αἰδῶ* (**αἰδοσ-α, αἰδό-α*), voc. *αἰδώς*. The dual and plural are not found.

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108 a. In Homer proper names in *-κλεης* should probably have the uncontracted forms. Thus *Ἡρακλέεος* gen. sing. *Ἡρακλέεα* acc. sing. of *Ἡρακλέης Heracles*, but these are usually written with *η*, *Ἡρακλῆος*, *Ἡρακλῆα*.

109 a. In Ionic *ἠώς dawn* is declined like *αἰδώς*.

VOWEL STEMS

110. Stems in -ι- and -υ-. — Stems ending in *ι* or *υ* are thus declined:

	ἡ πόλις *city.* (stem πολι-)	ὁ πῆχυς *forearm.* (stem πηχυ-)	τὸ ἄστυ *town.* (stem ἀστυ-)	ὁ ἰχθῦς *fish.* (stem ἰχθυ-)
		SINGULAR		
Nom.	πόλι-ς	πῆχυ-ς	ἄστυ	ἰχθῦ-ς
Gen.	πόλε-ως	πήχε-ως	ἄστε-ως	ἰχθύ-ος
Dat.	πόλει (*πόλε-ϊ*)	πήχει (*πήχε-ϊ*)	ἄστει (*ἄστε-ϊ*)	ἰχθύ-ϊ
Acc.	πόλι-ν	πῆχυ-ν	ἄστυ	ἰχθῦ-ν
Voc.	πόλι	πῆχυ	ἄστυ	ἰχθῦ
		DUAL		
N.A.V.	πόλει (*πόλε-ε*)	πήχει (*πήχε-ε*)	ἄστει (*ἄστε-ε*)	ἰχθύ-ε
G.D.	πολέ-οιν	πηχέ-οιν	ἀστέ-οιν	ἰχθύ-οιν
		PLURAL		
N.V.	πόλεις (*πόλε-ες*)	πήχεις (*πήχε-ες*)	ἄστη (*ἄστε-α*)	ἰχθύ-ες
Gen.	πόλε-ων	πήχε-ων	ἄστε-ων	ἰχθύ-ων
Dat.	πόλε-σι	πήχε-σι	ἄστε-σι	ἰχθύ-σι
Acc.	πόλεις	πήχεις	ἄστη (*ἄστε-α*)	ἰχθῦς

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110 a. In Homer stems in *-ι-* are thus declined: sing. nom. *πόλις*, gen. *πόλιος*, dat. *πόλῑ*, rarely *πόλει* (which doubtless stands for *πόλιϊ*), acc. *πόλιν*, voc. *πόλι*; plur. nom. *πόλιες*, gen. *πολίων*, dat. *πολίεσσι* (§ 76 b) or (rarely) *πόλεσι* (which perhaps stands for *πόλισι*), acc. *πόλῑς* and *πόλιας*.

b. From *πόλις* Homer has also four forms with *η*: sing. gen. *πόληος*, dat. *πόληϊ*; plur. nom. *πόληες*, acc. *πόληας*.

c. In Herodotus stems in *-ι-* are thus inflected: sing. *πόλις*, *πόλιος*, *πόλῑ* (rarely *πόλει*), *πόλιν*, *πόλι*; plur. *πόλιες*, *πολίων*, *πόλισι*, *πόλῑς* (rarely *πόλιας*).

d. In Ionic, words with stems in *-υ-* regularly have the uncontracted forms: thus *ἄστεϊ*, *ἄστεα*, *πήχεες*, — except that Homer sometimes contracts the dative singular: thus *πληθυῖ* *to a multitude.* In the genitive singular Ionic has always *-ος* (not *-ως*): thus *πήχε-ος*, *ἄστε-ος*. The genitive plural has its regular accent (cf. § 110, 2): thus *πηχέων ἀστέων*.

e. In the accusative plural Homer has *-ῡς* or *-υας*, as the meter may demand: thus *ἰχθῦς* or *ἰχθύας*.

So also are declined ἡ δύναμις *power*, ὁ μάντις *seer*, ὁ πέλεκυς *axe* (like πῆχυς), ὁ or ἡ σῦς *hog* (like ἰχθύς, gen. sing. συ-ός), βότρυς *cluster of grapes* (like ἰχθύς, but with short υ). Most of these words are masculine or feminine; the only neuter in frequent use is ἄστυ *town*.

NOTE. — It is probable that in words like πόλις and πῆχυς we have, as we have seen elsewhere (§ 105, 1), two forms of the same stem existing side by side, πολι- and πολει- (see §§ 14, 2 and 73, 1). Thus the nominative is formed from the shorter stem (πόλι-ς, πῆχυ-ς), but the genitive was originally from the longer stem (*πολει-ος, *πηχευ-ος). These latter forms, however, are not found, for the ι or υ at once went over into the corresponding consonant form (*j* or ϝ), and disappeared (§ 21). In compensation the preceding vowel was sometimes lengthened (§ 16), and thus we have πόλη-ος (in Homer) and *πηχη-ος. Then, by an interchange of quantity (§ 17), we get the usual Attic forms πόλεως and πήχεως. Observe that the interchange of quantity does not affect the position of the accent (§ 60).

1. Most stems in -υ- keep the υ throughout and are declined like ἰχθύς. Stems of one syllable have the circumflex accent in the nominative, accusative, and vocative.

2. Proper names in -ις usually retain the ι of the stem throughout their inflection: thus Συέννεσις *Syennesis*, gen. Συεννέσι-ος, etc. So also is declined κίς *weevil*, gen. κῑός, etc.

3. Observe that the accent of the genitive plural is irregularly made like that of the genitive singular.

4. The accusatives plural, πόλεις and πήχεις, are irregularly made like the nominatives plural.

111. Stems ending in a diphthong lose the final vowel of the stem before all endings beginning with a vowel (§ 21). They are thus declined:

	ὁ βασιλεύς *king.* (stem βασιλευ-)	ὁ, ἡ βοῦς *ox, cow.* (stem βου-)	ἡ γραῦς *old woman.* (stem γραυ-)	ἡ ναῦς *ship.* (stem ναυ-)
		SINGULAR		
Nom.	βασιλεύ-ς	βοῦ-ς	γραῦ-ς	ναῦ-ς
Gen.	βασιλέ-ως	βο-ός	γρᾱ-ός	νε-ώς
Dat.	βασιλεῖ (*βασιλέ-ῐ*)	βο-ΐ	γρᾱ-ΐ	νη-ΐ
Acc.	βασιλέ-ᾱ	βοῦ-ν	γραῦ-ν	ναῦ-ν
Voc.	βασιλεῦ	βοῦ	γραῦ	ναῦ
		DUAL		
N.A.V.	βασιλῆ	βό-ε	γρᾶ-ε	νῆ-ε
G.D.	βασιλέ-οιν	βο-οῖν	γρᾱ-οῖν	νε-οῖν
		PLURAL		
N.V.	βασιλῆς later -εῖς (-έ-ες)	βό-ες	γρᾶ-ες	νῆ-ες
Gen.	βασιλέ-ων	βο-ῶν	γρᾱ-ῶν	νε-ῶν
Dat.	βασιλεῦ-σι	βου-σί	γραυ-σί	ναυ-σί
Acc.	βασιλέ-ᾱς	βοῦς	γραῦς	ναῦς

So also are declined *ὁ ἱππεύς horseman*, *ὁ ἱερεύς priest*, *ὁ χοῦς three-quart measure* (but w. acc. sing. *χόα*, acc. plur. *χόας*).

Note. — Many of the forms from stems in -ευ- are to be explained similarly to those from *πῆχυς* and *πόλις*. Thus, the genitive singular *βασιλέ-ως* comes by an interchange of quantity (§ 17), from *βασιλῆ-ος*

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111 a. In Ionic, words with stems in -ευ- regularly have the uncontracted form. Homer has *η* instead of *ε* wherever *υ* has disappeared (§ 111 and note). Thus, *βασιλῆος*, *βασιλῆϊ*, etc. (but *βασιλεύς*, *βασιλεῦσι*). In proper names, however, he sometimes has *ε*, as in *Πηλέος of Peleus* (also *Πηλῆος*).

b. For *γραῦς* and *ναῦς* Homer has *γρηῦς* and *νηῦς*. The latter he thus declines: sing. nom. *νηῦς*, gen. *νηός* or *νεός*, dat. *νηΐ*, acc. *νῆα*, *νέα*; plur. nom. *νῆες* or *νέες*, gen. *νηῶν* or *νεῶν*, dat. *νηυσί*, *νήεσσι* or *νέεσσι*, acc. *νῆας* or *νέας*. Herodotus has sing. *νηῦς*, *νηός* or *νεός*, *νηΐ*, *νέα*; plur. *νέες*, *νεῶν*, *νηυσί*, *νέας*.

c. For the dative plural of *βοῦς* Homer has *βουσί* and *βόεσσι*, and for the accusative plural *βοῦς* and *βόας* (cf. § 110 a and e).

(in Homer), and this, in turn, is for *βασιληϝ-ος (§ 21). So also the accusatives singular and plural have -έ-ᾱ and -έ-ᾱς, for earlier -ῆ-α and -ῆ-ας.

1. Observe that the nominative, accusative, and vocative dual (βασιλῆ), and the older form of the nominative plural (βασιλῆς), are contracted from βασιλῆ-ε and βασιλῆ-ες. (See note.)

2. When the final -ευ- of the stem follows a vowel or diphthong, contraction usually takes place in the genitive and accusative. Thus, Πειραιεύς *Peiraeus* usually has for its genitive Πειραιῶς (for Πειραιέως), and for its accusative Πειραιᾶ (for Πειραιέᾱ).

112. Stems in -οι-. — Stems ending in οι (found in the singular only) lose their final ι in all cases except the vocative (§ 21). They are thus declined:

ἡ πειθώ *persuasion.*
(stem πειθοι-)

Nom.	πειθώ	
Gen.	πειθοῦς	(πειθό-ος)
Dat.	πειθοῖ	(πειθό-ϊ)
Acc.	πειθώ	(πειθό-α)
Voc.	πειθοῖ	

So also are declined ἡ ἠχώ *echo*, ἡ Λητώ *Leto*. All words which follow this declension have their written accent on the last syllable.

113. Stems in -ω- (or ωϝ). — A few words of the third declension appear to have stems ending in ω, but this could not have been the original ending. Possibly

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112 a. Herodotus often has the accusative singular of οι- stems in -ουν: thus Ἰοῦν acc. of Ἰώ *Io*.

such stems ended originally in -ωϝ-. They are thus declined:

ὁ ἥρως *hero.*
(stem ἡρω+?)

	SINGULAR	DUAL			PLURAL
Nom.	ἥρως			Nom.	ἥρω-ες, ἥρως
Gen.	ἥρω-ος	N.A.V.	ἥρω-ε	Gen.	ἡρώ-ων
Dat.	ἥρῳ (*ἥρω-ϊ*)	G.D.	ἡρώ-οιν	Dat.	ἥρω-σι
Acc.	ἥρω-α, ἥρω			Acc.	ἥρω-ας, ἥρως
Voc.	ἥρως			Voc.	ἥρω-ες, ἥρως

So also are declined *ὁ μήτρως mother's brother*, *ὁ πάτρως father's brother.*

SUBSTANTIVES OF PECULIAR OR IRREGULAR DECLENSION

114. 1. The Greeks sometimes declined the same word in different ways, especially when two different stems would give the same nominative singular. Thus, the stems *σκοτο-* and *σκοτεσ-* both give a nominative singular *σκότος darkness*, genitive singular *σκότου* (2d decl.) or *σκότους* (3d decl.). So also stems of proper names in -*ης*, like *Σωκρατεσ-* (nom. sing. *Σωκράτης*, gen. sing. *Σωκράτους*, acc. sing. *Σωκράτη*), have sometimes an accusative singular in -*ην* (*Σωκράτην*), as if of the first declension.

2. Again, certain cases may have been formed from stems of wholly different words: thus *ὁ ὄνειρος dream* (2d decl.

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113 a. Homer has only the uncontracted forms: thus *ἥρωϊ*, *ἥρωα* (*ἥρω'*), *ἥρωες*, *ἥρωας*.

114, 2 **a.** So Homer has *ὁ δεσμός bond*, plur. *οἱ δεσμοί* and *τὰ δέσματα*. *Πάτροκλος* (gen. -*ου*, 2d decl.) has also forms from a stem *Πατροκλεεσ-*: thus gen. *Πατροκλέεος* (*Πατροκλῆος*?), etc. (See § 108 a.)

From ἡνίοχο-ς *charioteer*, declined regularly, Homer has also *ἡνιοχῆα*, *ἡνιοχῆες* (stem *ἡνιοχευ-*, § 111); cf. *Αἰθίοπας* and *Αἰθιοπῆας*, acc. plur. of *Αἰθίοψ*.

regular), but gen. sing. also *ὀνείρατος*, dat. *ὀνείρατι*, nom. plur. *ὀνείρατα*, gen. *ὀνειράτων*, dat. *ὀνείρασι*. See also § 103, 1 and 2.

3. Again, words sometimes have different genders in the different numbers. Thus, *σῖτος* *grain* (masc.) has for its plural *σῖτα* (neuter); *τὸ στάδιον* *stade* has for its plural usually *οἱ στάδιοι*.

115. The peculiarities of substantives irregularly declined can best be learned from a lexicon, but some of the more important of these will be found in the following list:

1. **ὁ Ἄρης** (stem Ἀρεσ-) *Ares*, gen. Ἄρεως (poetic Ἄρεος), dat. Ἄρει, voc. Ἄρες.

2. [*ὁ, ἡ ἀρήν*] (stem *ἀρεν-*, *ἀρν-*, *ἀρνα-*) *lamb*, of the same kind of declension as *πατήρ* (§ 105): thus *ἀρν-ός*, *ἀρν-ί*, *ἄρν-α*, *ἄρν-ες*, *ἀρνά-σι*. The nominative singular is supplied by *ἀμνός*, 2d decl., regular.

3. **τὸ γόνυ** *knee* (Lat. *genu*), nom. acc. voc. sing. All other cases are formed from stem *γονατ-* (§ 73, 1): *γόνατ-ος*, *γόνατ-ι*, etc.

4. **ἡ γυνή** *woman*. All other forms come from a stem *γυναικ-*: the genitives and datives have their written accent on the last syllable: gen. sing. *γυναικός*, dat. *γυναικί*, acc. *γυναῖκα*, voc. *γύναι*; dual *γυναῖκε*, *γυναικοῖν*; plur. *γυναῖκες*, *γυναικῶν*, *γυναιξί*, *γυναῖκας*. (Cf. § 73, 1.)

5. **ἡ δᾷς** (*δᾳδ-*) *torch*, 3d decl., regular, but the genitive plural *δᾴδων* is an exception to the rule of accent for stems of one syllable (§ 100).

6. **τὸ δόρυ** *spear*, nom. acc. voc. sing. All other cases

115, 1 a. **Ἄρης**: Homer has gen. *Ἄρηος* and *Ἄρεος*, dat. *Ἄρηι* and *Ἄρεϊ*, acc. *Ἄρηα*; Herodotus, *Ἄρεος*, *Ἄρει*, *Ἄρεα*.

115, 3 a. **γόνυ**: Ionic and poetic *γούνατος*, *γούνατι*, *γούνατα*, *γουνάτων*, *γούνασι*. Epic also *γουνός*, *γουνί*, *γοῦνα*, *γούνων*, *γούνεσσι* (§ 76 b).

from stem *δορατ-* (cf. *γόνυ*, § 115, 3): *δόρατ-ος*, *δόρατ-ι*, etc. (cf. § 73, 1). Poetic gen. *δορός*, dat. *δορί* and *δόρει*.

7. **ὁ δμώς** (*δμω-*) *slave* (poetic); 3d decl., regular, but the genitive plural (*δμώων*) is an exception to the rule of accent for stems of one syllable (§ 100).

8. **Ζεύς** (cf. § 39, 2) *Zeus*, gen. *Διός*, dat. *Διί*, acc. *Δία*, voc. *Ζεῦ*.

9. **τὸ κάρᾱ** (*καρᾱτ-*, *κρᾱτ-*, § 73, 1) *head* (poetic), gen. *κρᾱτ-ός*, dat. *κρᾱτ-ί* or *κάρᾳ*, acc. *κάρᾱ* (or even *κρᾶτα*), voc. *κάρᾱ*; acc. plur. (rare) *τοὺς κρᾶτας*.

10. **τὸ κέρας** *horn*, *wing*, has forms from two different stems, *κερασ-* and *κερατ-*. See § 103, 2, and a. Sing. nom. acc. voc. *κέρας*, gen. *κέρᾱτ-ος* or *κέρως* (for **κερα(σ)-ος*), dat. *κέρᾱτ-ι* or *κέρᾳ*; dual nom. acc. voc. *κέρᾱτε* or *κέρᾱ*, gen. dat. *κερᾱ́τοιν* or *κέρῳν*; plur. nom. acc. voc. *κέρᾱτα* or *κέρᾱ*, gen. *κερᾱ́των*, dat. *κέρᾱσι*. In the meaning *wing*, forms from the stem *κερασ-* are usually employed.

12. **ὁ, ἡ κύων** *dog*, voc. sing. *κύον*. All other cases from a stem *κυν-*: *κυνός*, *κυνί*, *κύνα*; plur. *κύνες*, *κυνῶν*, *κυσί*, *κύνας*.

115, 6 **a.** **δόρυ**: Ionic *δούρατος*, *δούρατι*, *δούρατα*, *δουράτων*, *δούρασι*. Epic also *δουρός*, *δουρί*, *δοῦρε*, *δοῦρα*, *δούρων*, *δούρεσσι* (§ 76 b).

115, 8 **a.** **Ζεύς**: poetic also *Ζηνός*, *Ζηνί*, *Ζῆνα*.

115, 9 **a.** **κάρᾱ**: Homer has forms from four different stems, *καρηατ-*, *καρητ-*, and *κρᾱατ-*, *κρᾱτ*.

SINGULAR

N.A.		*κάρη* also *κάρ*		
Gen.	*καρήατος*	*κάρητος*	*κρᾱ́ατος*	*κρᾱτός*
Dat.	*καρήατι*	*κάρητι*	*κρᾱ́ατι*	*κρᾱτί*

PLURAL

N.A.	*καρήατα*	*κάρᾱ*	*κρᾱ́ατα*	*κρᾶτα*
Gen.				*κρᾱ́των*
Dat.				*κρᾱσί*

For the plural Homer usually has *κάρηνα*, *καρήνων*, from another word, *τὸ κάρηνον*.

115, 11 **a.** In *κόρυς* (*κορυθ-*) *helmet* Homer sometimes has an accusative *κόρυν* (cf. § 115, 17).

13. **ὁ λᾶς** *stone* (poetic), contracted from *λᾶα-ς*, gen. *λᾶ-ος*, dat. *λᾶ-ϊ*, acc. *λᾶα-ν*, *λᾶ-ν*; plur. *λᾶ-ες*, *λά-ων*, *λά-εσσι* or *λά-εσι*.

14. **ὁ, ἡ μάρτυς** (*μαρτυρ-*) *witness*, gen. *μάρτυρ-ος*, etc., regular, except dat. plur. *μάρτυσι*.

15. **Οἰδίπους** *Oedipus*, gen. *Οἰδίποδος* or *Οἰδίπου* (§ 114, 1), dat. *Οἰδίποδι*, acc. *Οἰδίπουν*, voc. *Οἰδίπους* or *Οἰδίπου*.

16. **ἡ οἶς** *sheep* (stem *οἰ-* for *ὀϝι-*, cf. Lat. *ovis*), sing. *οἶ-ς*, *οἰ-ός*, *οἰ-ΐ*, *οἶ-ν*; plur. *οἶ-ες*, *οἰ-ῶν*, *οἰ-σί*, *οἶς*.

17. **ὁ, ἡ ὄρνῑς** (*ὀρνῑθ-*) *bird*, declined regularly (§ 102), but acc. sing. both *ὄρνῑθα* and *ὄρνῑν* (§ 97, 1).

18. **τὸ οὖς** *ear*, sing. nom. acc. voc. *οὖς*, all other forms from a stem *ὠτ-* (contracted from *οὐατ-* (**ὀ(ϝ)ατ-*), see § 115, 18 a): thus *ὠτ-ός*, *ὠτ-ί*; plur. *ὦ-τα*, *ὤ-των*, *ὠσί*. The genitive plural is an exception to the rule of accent for stems of one syllable (§ 100).

19. **ὁ, ἡ παῖς** (*παιδ-*) *child*, gen. *παιδός*, etc., regular, but voc. sing. *παῖ*. The genitive and dative dual (*παίδοιν*) and the genitive plural (*παίδων*) are exceptions to the rule of accent for stems of one syllable (§ 100).

20. **ἡ Πνύξ** *Pnyx* (*Πνυκ-*, *Πυκν-*, § 38), *Πυκνός*, *Πυκνί*, *Πύκνα*.

21. **ὁ πρεσβευτής** (*πρεσβευτᾱ-*) *embassador*, rare in the plural. Instead, the plural of the poetic *πρέσβυς* (*πρεσβυ-*) *old man* is commonly used: thus *πρέσβεις*, *πρέσβεων*, *πρέσβεσι*, *πρέσβεις*.

115, 14 a. μάρτυς: Homer has always sing. *μάρτυρος* (2d decl.), plur. *μάρτυροι*.

115, 15 a. Οἰδίπους: Homer has a genitive *Οἰδιπόδᾱο*; Herodotus, *Οἰδιπόδεω*. Doric forms found in the lyrics of tragedy are gen. *Οἰδιπόδᾱ*, acc. *Οἰδιπόδᾱν*, voc. *Οἰδιπόδᾱ*.

115, 16 a. οἶς: Ionic usually leaves the stem uncontracted: thus *ὄϊς*, *ὄϊος*, etc.

115, 18 a. οὖς: Homer has gen. sing. *οὔατος*, plur. *οὔατα*, dat. *οὔασι*.

22. **τὸ πῦρ** (stem *πυρ-*) *fire*, gen. *πυρός*, etc., 3d decl.; but plural *τὰ πυρά watch-fires*, dat. *πυροῖς*, 2d decl.

23. **ὁ Τρώς** (stem Τ*ρω-*) *Trojan;* the genitive plural (Τ*ρώων*) is an exception to the rule of accent for stems of one syllable (§ 100).

24. **τὸ ὕδωρ** (*ὑδατ-*) *water*, gen. *ὕδατος*, etc.

25. **ὁ υἱός** (*υἱο-* and sometimes *ὑο-*, § 21) *son*, 2d decl., regular; also many 3d decl. forms from a stem *υἱυ-* or *ὑυ* (*ι* being usually dropped between the two vowels, § 21). These are: sing. gen. *υ(ἱ)έος*, dat. *υ(ἱ)εῖ*; dual *υ(ἱ)εῖ*, *υ(ἱ)έοιν*; plur. *υ(ἱ)εῖς*, *υ(ἱ)έων*, *υ(ἱ)έσι*, *υ(ἱ)εῖς*.

26. **ἡ χείρ** (*χειρ-*) *hand*, 3d decl., regular, but dat. plur. *χερσί*, and sometimes dat. dual *χεροῖν*.

ADJECTIVES

116. The declension of adjectives in Greek is like that of substantives, and the general statements given under the three declensions of substantives will apply also to the declension of adjectives.

FIRST AND SECOND DECLENSIONS

(VOWEL DECLENSION)

117. Most adjectives of the first and second declensions have three endings, — masc. *-ος*, fem. *-ᾱ* or *-η* (§ 15), neut. *-ον* (cf. §§ 81 and 90). The masculine and neuter follow

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115, 25 **a.** **υἱός**: besides the stems *υἱο-* (2d decl.) and *υἱυ-* (3d decl.), Homer has also a stem *υἱ-* which gives the following forms: sing. gen. *υἷος*, dat. *υἷι*, acc. *υἷα*; dual *υἷε*; plur. nom. *υἷες*, dat. *υἱάσι*, acc. *υἷας*. Herodotus has only the forms from *υἱός* (2d decl.).

115, 26 **a.** **χείρ**: poetic *χερός*, *χερί*. Homer has dat. plur. *χερσί*, *χείρεσσι*, and (once) *χείρεσι*.

the second declension; the feminine follows the first declension. They are inflected as follows:

	ἀγαθός *good.*			φίλιος *friendly.*		
			SINGULAR			
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
Nom.	ἀγαθός	ἀγαθή	ἀγαθόν	φίλιος	φιλίᾱ	φίλιον
Gen.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	φιλίου	φιλίᾱς	φιλίου
Dat.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	φιλίῳ	φιλίᾳ	φιλίῳ
Acc.	ἀγαθόν	ἀγαθήν	ἀγαθόν	φίλιον	φιλίᾱν	φίλιον
Voc.	ἀγαθέ	ἀγαθή	ἀγαθόν	φίλιε	φιλίᾱ	φίλιον
			DUAL			
N.A.V.	ἀγαθώ	ἀγαθᾱ́	ἀγαθώ	φιλίω	φιλίᾱ	φιλίω
G.D.	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν	φιλίοιν	φιλίαιν	φιλίοιν
			PLURAL			
N.V.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλιοι	φίλιαι	φίλια
Gen.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	φιλίων	φιλίων	φιλίων
Dat.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	φιλίοις	φιλίαις	φιλίοις
Acc.	ἀγαθούς	ἀγαθᾱ́ς	ἀγαθά	φιλίους	φιλίᾱς	φίλια

So also are declined *σοφός*, *σοφή*, *σοφόν wise*, *μακρός*, *μακρᾱ́*, *μακρόν long*, *ἄξιος*, *ἀξίᾱ*, *ἄξιον worthy*.

1. Observe that the feminine always has a long vowel, either *ᾱ* or *η*. After *ε*, *ι*, or *ρ* the *ᾱ* is retained, otherwise it is changed to *η* (§ 83). After *ο* an *η* follows, unless the *ο* is preceded by *ρ*; then *ᾱ* is employed: thus *ὀγδόη* (fem.) *eighth*, but *ἀθρόᾱ* (fem.) *collected*.

2. Observe that, in regard to accent, the feminine follows the masculine rather than its own nominative singular. Thus, *φίλιαι* nom. plur. and *φιλίων* gen. plur. (contrary to §§ 77 and 84).

3. In the dual the masculine forms are often used instead of the feminine. Thus, *φίλω κόρᾱ two dear girls*.

117, 1 **a.** Ionic has *η* instead of *α* in the feminine (see § 83 a). In the genitive plural of the feminine Homer has *-άων* (sometimes *-έων*), Herodotus has *-έων* (cf. § 84 a).

118. Many adjectives in *-εος* and *-οος* are contracted. They are thus declined:

χρῡσοῦς (*χρῡ́σεος*) *golden.*

SINGULAR

	MASC.	FEM.	NEUT.
N.V.	**χρῡσοῦς** (*χρῡ́σεος*)	**χρῡσῆ** (*χρῡσέᾱ*)	**χρῡσοῦν** (*χρῡ́σεον*)
Gen.	**χρῡσοῦ** (*χρῡσέου*)	**χρῡσῆς** (*χρῡσέᾱς*)	**χρῡσοῦ** (*χρῡσέου*)
Dat.	**χρῡσῷ** (*χρῡσέῳ*)	**χρῡσῇ** (*χρῡσέᾳ*)	**χρῡσῷ** (*χρῡσέῳ*)
Acc.	**χρῡσοῦν** (*χρῡ́σεον*)	**χρῡσῆν** (*χρῡσέᾱν*)	**χρῡσοῦν** (*χρῡ́σεον*)

DUAL

N.A.V.	**χρῡσώ** (*χρῡσέω*)	**χρῡσᾶ** (*χρῡσέᾱ*)	**χρῡσώ** (*χρῡσέω*)
G.D.	**χρῡσοῖν** (*χρῡσέοιν*)	**χρῡσαῖν** (*χρῡσέαιν*)	**χρῡσοῖν** (*χρῡσέοιν*)

PLURAL

N.V.	**χρῡσοῖ** (*χρῡ́σεοι*)	**χρῡσαῖ** (*χρῡ́σεαι*)	**χρῡσᾶ** (*χρῡ́σεα*)
Gen.	**χρῡσῶν** (*χρῡσέων*)	**χρῡσῶν** (*χρῡσέων*)	**χρῡσῶν** (*χρῡσέων*)
Dat.	**χρῡσοῖς** (*χρῡσέοις*)	**χρῡσαῖς** (*χρῡσέαις*)	**χρῡσοῖς** (*χρῡσέοις*)
Acc.	**χρῡσοῦς** (*χρῡσέους*)	**χρῡσᾶς** (*χρῡσέᾱς*)	**χρῡσᾶ** (*χρῡ́σεα*)

ἀργυροῦς (*ἀργύρεος*) *silver.*

SINGULAR

	MASC.	FEM.	NEUT.
N.V.	**ἀργυροῦς** (*ἀργύρεος*)	**ἀργυρᾶ** (*ἀργυρέᾱ*)	**ἀργυροῦν** (*ἀργύρεον*)
Gen.	**ἀργυροῦ** (*ἀργυρέου*)	**ἀργυρᾶς** (*ἀργυρέᾱς*)	**ἀργυροῦ** (*ἀργυρέου*)
Dat.	**ἀργυρῷ** (*ἀργυρέῳ*)	**ἀργυρᾷ** (*ἀργυρέᾳ*)	**ἀργυρῷ** (*ἀργυρέῳ*)
Acc.	**ἀργυροῦν** (*ἀργύρεον*)	**ἀργυρᾶν** (*ἀργυρέᾱν*)	**ἀργυροῦν** (*ἀργύρεον*)

DUAL

N.A.V.	**ἀργυρώ** (*ἀργυρέω*)	**ἀργυρᾶ** (*ἀργυρέᾱ*)	**ἀργυρώ** (*ἀργυρέω*)
G.D.	**ἀργυροῖν** (*ἀργυρέοιν*)	**ἀργυραῖν** (*ἀργυρέαιν*)	**ἀργυροῖν** (*ἀργυρέοιν*)

PLURAL

N.V.	**ἀργυροῖ** (*ἀργύρεοι*)	**ἀργυραῖ** (*ἀργύρεαι*)	**ἀργυρᾶ** (*ἀργύρεα*)
Gen.	**ἀργυρῶν** (*ἀργυρέων*)	**ἀργυρῶν** (*ἀργυρέων*)	**ἀργυρῶν** (*ἀργυρέων*)
Dat.	**ἀργυροῖς** (*ἀργυρέοις*)	**ἀργυραῖς** (*ἀργυρέαις*)	**ἀργυροῖς** (*ἀργυρέοις*)
Acc.	**ἀργυροῦς** (*ἀργυρέους*)	**ἀργυρᾶς** (*ἀργυρέᾱς*)	**ἀργυρᾶ** (*ἀργύρεα*)

ἁπλοῦς (*ἁπλόος*) *simple.*

	MASC.		FEM.		NEUT.	
			SINGULAR			
N.V.	**ἁπλοῦς**	(*ἁπλόος*)	**ἁπλῆ**	(*ἁπλέᾱ*)	**ἁπλοῦν**	(*ἁπλόον*)
Gen.	**ἁπλοῦ**	(*ἁπλόου*)	**ἁπλῆς**	(*ἁπλέᾱς*)	**ἁπλοῦ**	(*ἁπλόου*)
Dat.	**ἁπλῷ**	(*ἁπλόῳ*)	**ἁπλῇ**	(*ἁπλέᾳ*)	**ἁπλῷ**	(*ἁπλόῳ*)
Acc.	**ἁπλοῦν**	(*ἁπλόον*)	**ἁπλῆν**	(*ἁπλέᾱν*)	**ἁπλοῦν**	(*ἁπλόον*)
			DUAL			
N.A.V.	**ἁπλώ**	(*ἁπλόω*)	**ἁπλᾶ**	(*ἁπλέᾱ*)	**ἁπλώ**	(*ἁπλόω*)
G.D.	**ἁπλοῖν**	(*ἁπλόοιν*)	**ἁπλαῖν**	(*ἁπλέαιν*)	**ἁπλοῖν**	(*ἁπλόοιν*)
			PLURAL			
N.V.	**ἁπλοῖ**	(*ἁπλόοι*)	**ἁπλαῖ**	(*ἁπλέαι*)	**ἁπλᾶ**	(*ἁπλόα*)
Gen.	**ἁπλῶν**	(*ἁπλόων*)	**ἁπλῶν**	(*ἁπλέων*)	**ἁπλῶν**	(*ἁπλόων*)
Dat.	**ἁπλοῖς**	(*ἁπλόοις*)	**ἁπλαῖς**	(*ἁπλέαις*)	**ἁπλοῖς**	(*ἁπλόοις*)
Acc.	**ἁπλοῦς**	(*ἁπλόους*)	**ἁπλᾶς**	(*ἁπλέᾱς*)	**ἁπλᾶ**	(*ἁπλόα*)

1. Observe that in contraction a short vowel before *α* is absorbed. Thus, *χρῡσέαις* becomes *χρῡσαῖς* and *ἁπλόα* *ἁπλᾶ*. In the feminine singular, however, this takes place only after *ρ*: *ἀργυρέᾱ*, *ἀργυρᾶ*, but *ἁπλέᾱ*, *ἁπλῆ* (cf. § 83).

2. Observe that adjectives in *-οος* form their contracted feminine from a stem in *-εα-*.

3. Adjectives of material in *-εος* irregularly have their written accent on their contract syllables. Thus, *χρύσεος*, when contracted, becomes *χρῡσοῦς*. For the accent of the nominative dual (*χρῡσώ*) cf. § 91, 2.

ADJECTIVES OF TWO ENDINGS IN THE VOWEL DECLENSION

119. By an adjective of two endings we mean one that uses the masculine form also for the feminine. Thus, masc. and fem. *ἥσυχος*, neut. *ἥσυχον* *quiet*.

Compound adjectives, as a rule, have only two endings: so *ἄ-λογος*, *ἄ-λογον* *irrational*, *εὔ-νους*, *εὔ-νουν* *well-disposed*. They are thus declined:

	ἥσυχος *quiet.*		ἵλεως *propitious.*	
	SINGULAR			
	MASC. & FEM.	NEUT.	MASC. & FEM.	NEUT.
Nom.	ἥσυχος	ἥσυχον	ἵλεως	ἵλεων
Gen.	ἡσύχου	ἡσύχου	ἵλεω	ἵλεω
Dat.	ἡσύχῳ	ἡσύχῳ	ἵλεῳ	ἵλεῳ
Acc.	ἥσυχον	ἥσυχον	ἵλεων	ἵλεων
Voc.	ἥσυχε	ἥσυχον	ἵλεως	ἵλεων
	DUAL			
N.A.V.	ἡσύχω	ἡσύχω	ἵλεω	ἵλεω
G.D.	ἡσύχοιν	ἡσύχοιν	ἵλεῳν	ἵλεῳν
	PLURAL			
N.V.	ἥσυχοι	ἥσυχα	ἵλεῳ	ἵλεα
Gen.	ἡσύχων	ἡσύχων	ἵλεων	ἵλεων
Dat.	ἡσύχοις	ἡσύχοις	ἵλεῳς	ἵλεῳς
Acc.	ἡσύχους	ἥσυχα	ἵλεως	ἵλεα

So also are declined *βάρβαρος, βάρβαρον barbarian, ἐπί-φθονος, ἐπί-φθονον envious, ἄ-τεκνος, ἄ-τεκνον childless:* so also with contraction (see § 91, 3), *εὔ-νους* (*εὔ-νοος*), *εὔ-νουν well-disposed.*

1. For the accent of *ἵλεως* see § 92, 2.
2. One adjective, *πλέως full*, has a feminine *πλέᾱ*.

THIRD DECLENSION

(CONSONANT DECLENSION)

120. Adjectives belonging wholly to the consonant declension have only two endings, the masculine being the same as the feminine.

Most of these have stems ending in *εσ* or *ον*. They are thus declined:

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119 a. Homer has *ἵλᾱος* and *πλεῖος* for Attic *ἵλεως* and *πλέως* (see § 92, a).

120 a. Homer rarely, if ever, contracts adjectives in -*ης*. Thus, *δυσμενέες*, nom. plur. of *δυσμενής hostile.*

	ἀληθής *true.*		εὐδαίμων *happy*	
		SINGULAR		
	MASC. & FEM.	NEUT.	MASC. & FEM.	NEUT.
Nom.	ἀληθής	ἀληθές	εὐδαίμων	εὔδαιμον
Gen.	ἀληθοῦς (*ἀληθέ-ος*)	ἀληθοῦς (*ἀληθέ-ος*)	εὐδαίμονος	εὐδαίμονος
Dat.	ἀληθεῖ (*ἀληθέ-ϊ*)	ἀληθεῖ (*ἀληθέ-ϊ*)	εὐδαίμονι	εὐδαίμονι
Acc.	ἀληθῆ (*ἀληθέ-α*)	ἀληθές	εὐδαίμονα	εὔδαιμον
Voc.	ἀληθές	ἀληθές	εὔδαιμον	εὔδαιμον
		DUAL		
N.A.V.	ἀληθεῖ (*ἀληθέ-ε*)	ἀληθεῖ (*ἀληθε-ε*)	εὐδαίμονε	εὐδαίμονε
G.D.	ἀληθοῖν (*ἀληθέ-οιν*)	ἀληθοῖν (*ἀληθέ-οιν*)	εὐδαιμόνοιν	εὐδαιμόνοιν
		PLURAL		
N.V.	ἀληθεῖς (*ἀληθέ-ες*)	ἀληθῆ (*ἀληθέ-α*)	εὐδαίμονες	εὐδαίμονα
Gen.	ἀληθῶν (*ἀληθέ-ων*)	ἀληθῶν (*ἀληθέ-ων*)	εὐδαιμόνων	εὐδαιμόνων
Dat.	ἀληθέσι	ἀληθέσι	εὐδαίμοσι	εὐδαίμοσι
Acc.	ἀληθεῖς	ἀληθῆ (*ἀληθέ-α*)	εὐδαίμονας	εὐδαίμονα

So also are declined *σαφής, σαφές clear; ἐνδεής, ἐνδεές needy* (see § 120, 3); *σώφρων, σῶφρον discreet; ἄρρην, ἄρρεν male.* For fuller information about stems in *-εσ-* see §§ 106–107.

1. Observe that the accent of the neuter *εὔδαιμον* is recessive.

2. Compound adjectives in *-ης*, without written accent on the last syllable, have recessive accent even in contracted forms: thus, masc. and fem. *αὐτάρκης self-sufficient*, neut. *αὔταρκες*, gen. plur. *αὐτάρκων* (instead of *αὐταρκῶν* from *αὐταρκέ(σ)-ων*.

3. The contraction of *εα* following an *ε* (and sometimes an *ι* or *υ*) gives *ᾱ* (cf. § 118, 1): thus *ἐνδεᾶ* for *ἐνδεέ(σ)-α* from *ἐνδεής needy.*

121. Declension of Comparatives in -ων. — To this form of declension belong also comparatives in *-ων*, which in some cases are often formed on a stem in *-οσ-* (§ 73, 1)

(cf. Lat. *mel-iōr-is* for **mel-iōs-is*), and so suffer contraction. They are thus declined:

βελτίων *better.*

SINGULAR

	MASC. & FEM.	NEUT.
Nom.	**βελτίων**	**βέλτῑον**
Gen.	**βελτίον-ος**	**βελτίον-ος**
Dat.	**βελτίον-ι**	**βελτίον-ι**
Acc.	**βελτίον-α**, or **βελτίω** (for *βελτῑο(σ)-α)	**βέλτῑον**
Voc.	**βέλτῑον**	**βέλτῑον**
	DUAL	
N.A.V.	**βελτίον-ε**	**βελτίον-ε**
G.D.	**βελτῑόν-οιν**	**βελτῑόν-οιν**
	PLURAL	
N.V.	**βελτίον-ες**, or **βελτίους** (for *βελτῑο(σ)-ες)	**βελτίον-α**, or **βελτίω** (for *βελτῑο(σ)-α)
Gen.	**βελτῑόν-ων**	**βελτῑόν-ων**
Dat.	**βελτίοσι**	**βελτίοσι**
Acc.	**βελτίον-ας**, or **βελτίους**	**βελτίον-α**, or **βελτίω** (for *βελτῑο(σ)-α)

So also are declined *μείζων greater* (neut. *μεῖζον*), *καλλίων more beautiful*, *θάττων swifter*.

1. Observe that the neuter (*βέλτῑον*) is recessive in accent.

2. The accusative *βελτίους* (which should properly be *βελτίως* for *βελτῑο(σ)-ας*) is imitated from the nominative.

OTHER ADJECTIVES OF TWO ENDINGS IN THE CONSONANT DECLENSION

Some other adjectives of two endings are made by compounding substantives with a prefix. Such, for example, are:

εὔ-ελπις, *εὔ-ελπι of good hope*, gen. sing. *εὐέλπιδ-ος*, acc. sing. masc. and fem. *εὔελπιν* (§ 97, 1), *ἀ-πάτωρ*, *ἄ-πατορ fatherless*, gen. sing. *ἀπάτορ-ος*, etc.

ADJECTIVES OF THREE ENDINGS OF THE FIRST AND THIRD DECLENSIONS

122. Adjectives of the consonant declension which have a separate form for the feminine always inflect the feminine like the second class of substantives of the first declension (§§ 81, 82).

1. The feminine is formed from the stem of the masculine by adding *-ια*, but the *ι* regularly combines with the preceding letter (see § 18, 1, and § 39).

2. The genitive plural of the feminine always has the circumflex accent on the last syllable (§ 84).

123. Stems in -υ-. — Adjectives with stems ending in *υ* are thus declined:

ταχύς *swift.*

	MASC.	FEM.	NEUT.
		SINGULAR	
Nom.	**ταχύς**	**ταχεῖα**	**ταχύ**
Gen.	**ταχέος**	**ταχείᾱς**	**ταχέος**
Dat.	**ταχεῖ** (*ταχέ-ϊ*)	**ταχείᾳ**	**ταχεῖ** (*ταχέ-ϊ*)
Acc.	**ταχύν**	**ταχεῖαν**	**ταχύ**
Voc.	**ταχύ**	**ταχεῖα**	**ταχύ**
		DUAL	
N.A.V.	**ταχεῖ** (*ταχέ-ε*)	**ταχείᾱ**	**ταχεῖ** (*ταχέ-ε*)
G.D.	**ταχέοιν**	**ταχείαιν**	**ταχέοιν**
		PLURAL	
Nom.	**ταχεῖς** (*ταχέ-ες*)	**ταχεῖαι**	**ταχέα**
Gen.	**ταχέων**	**ταχειῶν**	**ταχέων**
Dat.	**ταχέσι**	**ταχείαις**	**ταχέσι**
Acc.	**ταχεῖς**	**ταχείᾱς**	**ταχέα**

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123 a. For the feminine *-εῖα*, *-είᾱς*, etc., Herodotus has *-έα*, *-έης*, *έῃ*, *-έαν*, etc., and Homer sometimes has them: thus *βαθέα*, *βαθέης*, etc. (Attic *βαθεῖα*). In the accusative singular Homer sometimes has *-έα* for Attic *-ύν*: thus **εὐρέα** *πόντον* *broad sea.*

So also are declined *γλυκύς sweet*, *βραδύς slow*, *εὐρύς wide*.

1. Observe that the genitive singular masculine and neuter ends in *-ος*, and that the neuter plural is uncontracted. Compare the declension of *πῆχυς* and *ἄστυ* (§ 110).

NOTE. — The feminine *ταχεῖα* is for **ταχευ-ια* (cf. § 14, 2 and § 21).

124. Stems in -αν-. — Adjectives with stems ending in *αν* are thus declined:

μέλᾱς *black.*

SINGULAR

	MASC.	FEM.	NEUT.
Nom.	μέλᾱς	μέλαινα	μέλαν
Gen.	μέλανος	μελαίνης	μέλανος
Dat.	μέλανι	μελαίνῃ	μέλανι
Acc.	μέλανα	μέλαιναν	μέλαν
Voc.	μέλαν	μέλαινα	μέλαν
	DUAL		
N.A.V.	μέλανε	μελαίνᾱ	μέλανε
G.D.	μελάνοιν	μελαίναιν	μελάνοιν
	PLURAL		
N.V.	μέλανες	μέλαιναι	μέλανα
Gen.	μελάνων	μελαινῶν	μελάνων
Dat.	μέλασι	μελαίναις	μέλασι
Acc.	μέλανας	μελαίνᾱς	μέλανα

Like *μέλᾱς* is declined only *τάλᾱς wretched*.

NOTE. — The feminine *μέλαινα* is for **μελαν-ια* (see § 39, 4).

1. The nominative singular masculine is formed with *ς*, contrary to § 96, 1. Observe that the nominative singular masculine (*μέλᾱς*) has long *ᾱ* according to § 34, while the short *α* of the dative plural (*μέλασι*) is in accordance with § 99.

125. Stems in -ντ-. — Stems in *-ντ-* are thus declined:

	χαρίεις *pleasing.*			πᾶς *all.*		
			SINGULAR			
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
Nom.	χαρίεις	*χαρίεσσα*	χαρίεν	πᾶς	πᾶσα	πᾶν
Gen.	χαρίεντος	*χαριέσσης*	χαρίεντος	παντός	πάσης	παντός
Dat.	χαρίεντι	*χαριέσσῃ*	χαρίεντι	παντί	πάσῃ	παντί
Acc.	χαρίεντα	*χαρίεσσαν*	χαρίεν	πάντα	πᾶσαν	πᾶν
Voc.	χαρίεν	*χαρίεσσα*	χαρίεν	πᾶν	πᾶσα	πᾶν
			DUAL			
N.A.V.	χαρίεντε	*χαριέσσᾱ*	χαρίεντε			
G.D.	χαριέντοιν	*χαριέσσαιν*	χαριέντοιν			
			PLURAL			
N.V.	χαρίεντες	*χαρίεσσαι*	χαρίεντα	πάντες	πᾶσαι	πάντα
Gen.	χαριέντων	*χαριεσσῶν*	χαριέντων	πάντων	πᾱσῶν	πάντων
Dat.	χαρίεσι	*χαριέσσαις*	χαρίεσι	πᾶσι	πάσαις	πᾶσι
Acc.	χαρίεντας	*χαριέσσᾱς*	χαρίεντα	πάντας	πάσᾱς	πάντα

Like *χαρίεις* are inflected *πτερόεις winged*, *φωνήεις voiced.*

Note 1. — The feminine *πᾶσα* is for **παντ-ja*, **παντ-σα* (§ 34), while *χαρίεσσα* (*-εττα*, see § 125, 1) is for **χαριετ-ια* (§ 39, 1), from a shorter form of the stem (*χαριετ-*). The dative plural *χαρίεσι* (for **χαριετ-σι*, § 30) also comes from this stem.

Note 2. — The nominatives singular masculine *χαρίεις* and *πᾶς* are for **χαριεντ-ς* and **παντ-ς*. See § 34.

1. The feminine of adjectives like *χαρίεις* occurs only in poetic diction, and so the feminine *χαρίεσσα* has *σσ* instead of *ττ* (§ 22). The Attic prose form of this word would be *χαρίεττα*.

2. Observe that the genitives and datives *πάντων*, *πᾶσι* are accented contrary to § 100.

3. Observe that the neuter singular *πᾶν* irregularly has *ᾱ*, imitated from the masculine.

ADJECTIVES OF ONE ENDING

126. A few adjectives from their meaning have no neuter, and the masculine and feminine are inflected alike: so *ἄ-παις childless*, gen. sing. *ἄπαιδ-ος*, etc.; *πένης poor*, gen. sing. *πένητ-ος*, etc.

ADJECTIVES OF IRREGULAR DECLENSION

127. The irregular adjectives *μέγας great* (stems *μεγα-* and *μεγαλο-*, § 73, 1) and *πολύς much, many* (stems *πολυ-* and *πολλο-*, § 73, 1) are thus declined:

	μέγας *great.*			πολύς *much, many.*		
			SINGULAR			
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
Nom.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
Gen.	μεγάλου	μεγάλης	μεγάλο	πολλοῦ	πολλῆς	πολλοῦ
Dat.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
Acc.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
Voc.	μέγας	μεγάλη	μέγα			
			DUAL			
N.A.V.	μεγάλω	μεγάλᾱ	μεγάλω			
G.D.	μεγάλοιν	μεγάλαιν	μεγάλοιν			
			PLURAL			
N.V.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
Gen.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
Dat.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
Acc.	μεγάλους	μεγάλᾱς	μεγάλα	πολλούς	πολλᾱ́ς	πολλά

NOTE. — In *πολύς* two stems are to be seen (§ 73, 1), one with and one without *ο*: thus (1) *πολυ-* and (2) *πολυο-*, i.e. *πολϝο*, and by assimilation *πολλο*.

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127 a. Herodotus has *πολλός, πολλή, πολλόν*, declined like *ἀγαθός*. Homer also frequently uses this form, as well as other 3d declension forms (not Attic), from the stem *πολυ-*: thus gen. sing. *πολέος*, nom. plur. *πολέες*, gen. *πολέων*, dat. *πολέεσσι* (§ 76 b), *πολέσσι*, and *πολέσι*, acc. *πολέας*.

128. Declension of πρᾷος. — *πρᾷος mild* (stem πρᾱο-) forms its feminine and usually most of its plural from a stem *πρᾱυ-* (§ 73, 1). Thus, nom. sing. fem. *πρᾱεῖα* (for **πρᾱευ-ια*; cf. *ταχεῖα*, § 123, note), nom. plur. masc. *πρᾷοι* or *πρᾱεῖς*, gen. plur. masc. *πρᾴων* or (usually) *πρᾱέων*, etc.

DECLENSION OF PARTICIPLES

129. All participles of the middle voice, together with the participle of the future passive, are inflected like *ἀγαθός* (§ 117).

All other participles, namely, the participles of the active voice, together with the participle of the aorist passive, belong to the first and third declensions (§ 122). The stems of all of these, with the exception of the perfect active participle, end in *ντ*. Such participles are thus declined:

βουλεύων *planning.* (stem **βουλευοντ-**) **ὤν** *being.* (stem **ὀντ-**)

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
	SINGULAR					
Nom.	βουλεύων	βουλεύουσα	βουλεῦον	ὤν	οὖσα	ὄν
Gen.	βουλεύοντος	βουλευούσης	βουλεύοντος	ὄντος	οὔσης	ὄντος
Dat.	βουλεύοντι	βουλευούσῃ	βουλεύοντι	ὄντι	οὔσῃ	ὄντι
Acc.	βουλεύοντα	βουλεύουσαν	βουλεῦον	ὄντα	οὖσαν	ὄν
Voc.	βουλεύων	βουλεύουσα	βουλεῦον	ὤν	οὖσα	ὄν
	DUAL					
N.A.V.	βουλεύοντε	βουλευούσᾱ	βουλεύοντε	ὄντε	οὔσᾱ	ὄντε
G.D.	βουλευόντοιν	βουλευούσαιν	βουλευόντοιν	ὄντοιν	οὔσαιν	ὄντοιν
	PLURAL					
N.V.	βουλεύοντες	βουλεύουσαι	βουλεύοντα	ὄντες	οὖσαι	ὄντα
Gen.	βουλευόντων	βουλευουσῶν	βουλευόντων	ὄντων	οὐσῶν	ὄντων
Dat.	βουλεύουσι	βουλευούσαις	βουλεύουσι	οὖσι	οὔσαις	οὖσι
Acc.	βουλεύοντας	βουλευούσᾱς	βουλεύοντα	ὄντας	οὔσᾱς	ὄντα

διδούς *giving* (διδοντ-) δεικνῡ́ς *showing* (δεικνυντ-)

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
			SINGULAR			
Nom.	διδούς	διδοῦσα	διδόν	δεικνῡ́ς	δεικνῦσα	δεικνύν
Gen.	διδόντος	διδούσης	διδόντος	δεικνύντος	δεικνῡ́σης	δεικνύντος
Dat.	διδόντι	διδούσῃ	διδόντι	δεικνύντι	δεικνῡ́σῃ	δεικνύντι
Acc.	διδόντα	διδοῦσαν	διδόν	δεικνύντα	δεικνῦσαν	δεικνύν
Voc.	διδούς	διδοῦσα	διδόν	δεικνῡ́ς	δεικνῦσα	δεικνύν
			DUAL			
N.A.V.	διδόντε	διδούσᾱ	διδόντε	δεικνύντε	δεικνῡ́σᾱ	δεικνύντε
G.D.	διδόντοιν	διδούσαιν	διδόντοιν	δεικνύντοιν	δεικνῡ́σαιν	δεικνύντοιν
			PLURAL			
N.V.	διδόντες	διδοῦσαι	διδόντα	δεικνύντες	δεικνῦσαι	δεινύντα
Gen.	διδόντων	διδουσῶν	διδόντων	δεικνύντων	δεικνῡσῶν	δεικνύντων
Dat.	διδοῦσι	διδούσαις	διδοῦσι	δεικνῦσι	δεικνῡ́σαις	δεικνῦσι
Acc.	διδόντας	διδούσᾱς	διδόντα	δεικνύντας	δεικνῡ́σᾱς	δεικνύντα

λῡ́σᾱς *having loosed* (λῡσαντ-) λυθείς *loosed* (λυθεντ-)

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
			SINGULAR			
Nom.	λῡ́σᾱς	λῡ́σᾱσα	λῦσαν	λυθείς	λυθεῖσα	λυθέν
Gen.	λῡ́σαντος	λῡσᾱ́σης	λῡ́σαντος	λυθέντος	λυθείσης	λυθέντος
Dat.	λῡ́σαντι	λῡσᾱ́σῃ	λῡ́σαντι	λυθέντι	λυθείσῃ	λυθέντι
Acc.	λῡ́σαντα	λῡ́σᾱσαν	λῦσαν	λυθέντα	λυθεῖσαν	λυθέν
Voc.	λῡ́σᾱς	λῡ́σᾱσα	λῦσαν	λυθείς	λυθεῖσα	λυθέν
			DUAL			
N.A.V.	λῡ́σαντε	λῡσᾱ́σᾱ	λῡ́σαντε	λυθέντε	λυθείσᾱ	λυθέντε
G.D.	λῡσάντοιν	λῡσᾱ́σαιν	λῡσάντοιν	λυθέντοιν	λυθείσαιν	λυθέντοιν
			PLURAL			
N.V.	λῡ́σαντες	λῡ́σᾱσαι	λῡ́σαντα	λυθέντες	λυθεῖσαι	λυθέντα
Gen.	λῡσάντων	λῡσᾱσῶν	λῡσάντων	λυθέντων	λυθεισῶν	λυθέντων
Dat.	λῡ́σᾱσι	λῡσᾱ́σαις	λῡ́σᾱσι	λυθεῖσι	λυθείσαις	λυθεῖσι
Acc.	λῡ́σαντας	λῡσᾱ́σᾱς	λῡ́σαντα	λυθέντας	λυθείσᾱς	λυθέντα

So also are declined *παιδεύων educating* (like *βουλεύων*), *λιπών* (2d aor.) *having left* (like *ὤν*), *ἑκών willing* (like *ὤν*), *παιδεύσᾱς having educated* (like *λῡ́σᾱς*), *ἱστάς erecting* (like

λύσᾱς), παιδευθείς *educated* (like λυθείς), τιθείς *putting* (like λυθείς).

1. Observe that all stems in -οντ-, except those of -μι verbs (§ 170), form their nominative singular masculine without -ς, according to § 96, 1. All other stems in -ντ- form their nominative by adding -ς.

2. Observe that the accent of the neuter singular follows that of the masculine (βουλεῦον, unlike εὔδαιμον, § 120, 1).

3. Observe that participles of one syllable keep their written accent on the first syllable in the genitive and dative, contrary to § 100.

4. Observe that the vocative singular is like the nominative (cf. § 98, 1).

130. The present participle of verbs in -ῶ (-άω, -έω, and -όω) and the future participle of liquid verbs (§ 213) are contracted. They are declined as follows:

τῑμῶν *honoring* (contracted from τῑμάων)

	MASC.		FEM.		NEUT.	
			SINGULAR			
Nom.	**τῑμῶν**	(-άων)	**τῑμῶσα**	(-άουσα)	**τῑμῶν**	(-άον)
Gen.	**τῑμῶντος**	(-άοντος)	**τῑμώσης**	(-αούσης)	**τῑμῶντος**	(-άοντος)
Dat.	**τῑμῶντι**	(-άοντι)	**τῑμώσῃ**	(-αούσῃ)	**τῑμῶντι**	(-άοντι)
Acc.	**τῑμῶντα**	(-άοντα)	**τῑμῶσαν**	(-άουσαν)	**τῑμῶν**	(-άον)
Voc.	**τῑμῶν**	(-άων)	**τῑμῶσα**	(-άουσα)	**τῑμῶν**	(-άον)
			DUAL			
N.A.V.	**τῑμῶντε**	(-άοντε)	**τῑμώσᾱ**	(-αούσᾱ)	**τῑμῶντε**	(-άοντε)
G.D.	**τῑμώντοιν**	(-αόντοιν)	**τῑμώσαιν**	(-αούσαιν)	**τῑμώντοιν**	(-αόντοιν)
			PLURAL			
N.V.	**τῑμῶντες**	(-άοντες)	**τῑμῶσαι**	(-άουσαι)	**τῑμῶντα**	(-άοντα)
Gen.	**τῑμώντων**	(-αόντων)	**τῑμωσῶν**	(-αουσῶν)	**τῑμώντων**	(-αόντων)
Dat.	**τῑμῶσι**	(-άουσι)	**τῑμώσαις**	(-αούσαις)	**τῑμῶσι**	(-άουσι)
Acc.	**τῑμῶντας**	(-άοντας)	**τῑμώσᾱς**	(-αούσᾱς)	**τῑμῶντα**	(-άοντα)

φιλῶν *loving* (contracted from *φιλέων*)

	MASC.		FEM.		NEUT.	
			SINGULAR			
Nom.	φιλῶν	(-έων)	φιλοῦσα	(-έουσα)	φιλοῦν	(-έον)
Gen.	φιλοῦντος	(-έοντος)	φιλούσης	(-εούσης)	φιλοῦντος	(-έοντος)
Dat.	φιλοῦντι	(-έοντι)	φιλούσῃ	(-εούσῃ)	φιλοῦντι	(-έοντι)
Acc.	φιλοῦντα	(-έοντα)	φιλοῦσαν	(-έουσαν)	φιλοῦν	(-έον)
Voc.	φιλῶν	(-έων)	φιλοῦσα	(-έουσα)	φιλοῦν	(-έον)
			DUAL			
N.A.V.	φιλοῦντε	(-έοντε)	φιλούσᾱ	(-εούσᾱ)	φιλοῦντε	(-έοντε)
G.D.	φιλούντοιν	(-εόντοιν)	φιλούσαιν	(-εούσαιν)	φιλούντοιν	(-εόντοιν)
			PLURAL			
N.V.	φιλοῦντες	(-έοντες)	φιλοῦσαι	(-έουσαι)	φιλοῦντα	(-έοντα)
Gen.	φιλούντων	(-εόντων)	φιλουσῶν	(-εουσῶν)	φιλούντων	(-εόντων)
Dat.	φιλοῦσι	(-έουσι)	φιλούσαις	(-εούσαις)	φιλοῦσι	(-έουσι)
Acc.	φιλοῦντας	(-έοντας)	φιλούσᾱς	(-εούσᾱς)	φιλοῦντα	(-έοντα)

1. The present participle of *δηλῶ* (*-όω*), *δηλῶν* (for *δηλόων*), is inflected exactly like *φιλῶν*. The uncontracted forms do not occur.

131. Perfect Active Participles.—The stem of the perfect active participle ends in *οτ* or *οσ* (§ 73, 1). The declension is as follows:

λελυκώς *having loosed* (stem λελυκοτ-, λελυκοσ-)

	MASC.	FEM.	NEUT.
		SINGULAR	
Nom.	λελυκώς	λελυκυῖα	λελυκός
Gen.	λελυκότος	λελυκυίᾱς	λελυκότος
Dat.	λελυκότι	λελυκυίᾳ	λελυκότι
Acc.	λελυκότα	λελυκυῖαν	λελυκός
Voc.	λελυκώς	λελυκυῖα	λελυκός
		DUAL	
N.A.V.	λελυκότε	λελυκυίᾱ	λελυκότε
G.D.	λελυκότοιν	λελυκυίαιν	λελυκότοιν
		PLURAL	
N.V.	λελυκότες	λελυκυῖαι	λελυκότα
Gen.	λελυκότων	λελυκυιῶν	λελυκότων
Dat.	λελυκόσι	λελυκυίαις	λελυκόσι
Acc.	λελυκότας	λελυκυίᾱς	λελυκότα

So also are inflected πεπαιδευκώς, -κυῖα, -κός *having educated;* ἑστώς, ἑστῶσα, ἑστός *standing* (stem ἑστωτ- (ἑστωσ-), contracted from ἑσταοτ-).

NOTE. — The neuter of ἑστώς is usually written ἑστός, probably to distinguish it from the masculine, since otherwise both would be ἑστώς.

COMPARISON OF ADJECTIVES

132. Comparison by -τερος, -τατος. — Most adjectives form the comparative degree by adding -τερος, -τερᾱ, -τερον (declined like μακρός, § 117) to the masculine stem of the positive. The superlative is formed by adding -τατος, -τατη, -τατον (declined like ἀγαθός, § 117) to the same stem. Thus:

Positive		Comparative	Superlative
κοῦφος	*light*	κουφό-τερος	κουφό-τατος
πικρός	*bitter*	πικρό-τερος	πικρό-τατος
ὀξύς	*sharp*	ὀξύ-τερος	ὀξύ-τατος
μέλᾱς	*black*	μελάν-τερος	μελάν-τατος
σαφής	*clear*	σαφέσ-τερος	σαφέσ-τατος
χαρίεις	*pleasing*	χαριέσ-τερος (for *χαριετ-τερος see § 26 and § 125, note 1)	χαριέσ-τατος

1. Stems in -ο- lengthen the final ο of the stem unless the preceding syllable is long (either by nature or position, §§ 52, 53). Thus:

Positive		Comparative	Superlative
σοφός	*wise*	σοφώ-τερος	σοφώ-τατος
ἄξιος	*worthy*	ἀξιώ-τερος	ἀξιώ-τατος

2. A few words usually drop the final ο of the stem: thus γεραιός *old*, comparative γεραίτερος; φίλος *friendly*, comparative φίλτερος, superlative φίλτατος.

133. Adjectives in *-ων* and *-ους* (*-οος*) are compared as if their stems ended in *εσ*: thus *σώφρων discreet*, comparative *σωφρονέσ-τερος*, etc.; *εὔνους well disposed*, comparative *εὐνούστερος*, etc. (for **εὐνοεσ-τερος*).

134. Comparison by -ῑων, -ιστος. — A few adjectives are compared by adding to the *root* of the positive the endings *-ῑων*, *-ῑον* to form the comparative, and *-ιστος*, *-ιστη*, *-ιστον* to form the superlative. The superlative is declined like *ἀγαθός* (§ 117); for the declension of the comparative see § 121. Thus:

Positive	Comparative	Superlative
ἡδ-ύ-ς pleasant (cf. *ἥδ-ομαι am pleased*)	*ἡδ-ίων*	*ἥδ-ιστος*
ταχ-ύ-ς swift (cf. *τάχ-ος swiftness*)	*θᾶττων* (for **ταχ-ῑων*, §§ 39, 1 and 41)	*τάχ-ιστος*
μέγ-α-ς great (cf. *μέγ-εθος greatness*)	*μείζων* (for **μεγ-ῑων*, § 39, 2)	*μέγ-ιστος*
ἐχθ-ρό-ς hostile(cf. *ἔχθ-ος hatred*)	*ἐχθ-ίων*	*ἔχθ-ιστος*
αἰσχ-ρό-ς shameful (cf. *αἶσχ-ος shame*)	*αἰσχ-ίων*	*αἴσχ-ιστος*

135. Comparison by μᾶλλον, μάλιστα. — Adjectives are sometimes compared by means of the adverbs *μᾶλλον more* and *μάλιστα most*. Thus, *φίλος friendly*, *μᾶλλον φίλος more friendly*, *μάλιστα φίλος most friendly*.

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134 a. In Epic poetry the comparative ending *-ιων* has short *ι*.

b. In poetry the forms in *-ιων*, *-ιστος* occur much more frequently than in prose. Homer has several comparatives and superlatives that are not usual in Attic: thus *κύδιστος most glorious*, *φέρτερος more excellent*, *ὁπλότερος younger*; all these will be found in the lexicon.

136. Irregular Comparison. — The following list contains the most important adjectives of irregular comparison:

Positive	Comparative	Superlative
ἀγαθός *good*	ἀμείνων	
		ἄριστος (cf. ἀρ-ετή *virtue*)
	βελτίων	βέλτιστος
	κρείττων	κράτιστος (cf. κράτ-ος *strength*)
	λῴων	λῷστος
κακός *bad*	κακΐων	κάκιστος
	χείρων (*deterior*)	χείριστος
	ἥττων (*inferior*)	ἥκιστα adv. *least of all*
μῑκρός *small*	μῑκρότερος	μῑκρότατος
	μείων	
	ἐλάττων (for *ἐλαχ-ιων, § 39, 1)	ἐλάχιστος
πολύς *much, many*	πλείων, πλέων (see § 21)	πλεῖστος
καλός *beautiful*	καλλΐων	κάλλιστος (cf. κάλλ-ος *beauty*)
ῥᾴδιος *easy*	ῥᾴων	ῥᾷστος
ἀλγεινός *painful*	ἀλγΐων	ἄλγιστος (cf. ἄλγ-ος *pain*)

ADVERBS

137. Form of Adverbs. — Most Adverbs end in -ως, and are regularly derived from adjectives. Their form is in all respects like the genitive plural, except that the last letter is ς instead of ν.

Their form can always be determined by substituting ς for the final ν of the genitive plural.

Thus, σοφῶς *wisely* (σοφός *wise*, gen. plur. σοφῶν), πάντως *wholly* (πᾶς *whole*, gen. plur. πάντων), ταχέως *quickly* (ταχύς *quick*, gen. plur. ταχέων), σαφῶς *clearly* (σαφής *clear*, gen. plur. contracted (§ 120) σαφῶν).

Note. — The adverb corresponding to ἀγαθός *good* is εὖ *well*.

1. Besides the regularly formed adverbs many nouns (some of them obsolete) and some pronominal stems are used in certain cases adverbially.

Thus, *πολύ much* (§ 336), *σπουδῇ earnestly* (§ 389), *οἴκοι at home* (see § 76, note), *πρῴ early*, *ἀμαχεί without a battle*, *ποῖ whither*, *ποῦ where* (cf. § 358), *οὐδαμοῦ nowhere* (cf. § 358).

2. Certain local endings of the nature of case-endings (§ 76) are used to form adverbs of place. These are: *-θι*, Place Where, as in *ἄλλο-θι elsewhere*; *-θεν*, Place Whence, as in *οἴκο-θεν from home*, *πάντο-θεν from all sides*; *-δε*, Place Whither, as in *οἴκα-δε homeward*, Ἀθήνᾱζε (for Ἀθήνᾱς-δε) *toward Athens*.

138. Comparison of Adverbs. — Adverbs in *-ως* employ for their comparative the neuter singular of the comparative of their adjective; for their superlative they employ the neuter plural of the superlative.

Thus, *σοφῶς wisely*, *σοφώτερον more wisely*, *σοφώτατα most wisely*; *ῥᾳδίως easily*, *ῥᾷον more easily*, *ῥᾷστα most easily*.

1. Adverbs in *-ω* have the comparative and superlative ending in *-ω*. Thus, *ἄνω above*, *ἀνωτέρω higher*, *ἀνωτάτω highest*.

2. The adverb *μάλα very* has for its comparative *μᾶλλον* (for *μάλ-ιον*, § 39, 3), and for its superlative *μάλιστα*.

137, 2 **a**. The local endings are naturally much more frequent in Homer: thus *οἴκοθι at home*, *οὐρανόθεν from heaven*, *ἡμετερόνδε to our (house)*, *πόλινδε to the city*, etc.

PRONOUNS

139. The Personal Pronouns. — The pronouns of the first, second, and third person are thus declined:

	First Person	Second Person	Third Person
		SINGULAR	
Nom.	ἐγώ *I*	σύ *you*	*him, her, it*
Gen.	ἐμοῦ; μου (enclitic)	σοῦ; σου (enclitic)	οὗ; οὑ (enclitic)
Dat.	ἐμοί; μοι (enclitic)	σοί; σοι (enclitic)	οἷ; οἱ (enclitic)
Acc.	ἐμέ; με (enclitic)	σέ; σε (enclitic)	ἕ; ἑ (enclitic)
Voc.		σύ	
		DUAL	
N.A.(V.)	νώ *we two*	σφώ *you two*	
G.D.	νῷν	σφῷν	
		PLURAL	
Nom.	ἡμεῖς *we*	ὑμεῖς *you*	σφεῖς *they*
Gen.	ἡμῶν	ὑμῶν	σφῶν
Dat.	ἡμῖν	ὑμῖν	σφίσι
Acc.	ἡμᾶς	ὑμᾶς	σφᾶς
Voc.		ὑμεῖς	

Note. — The stems of the pronoun of the first person are (ἐ)με- (the nominative ἐγώ being of different formation), νω-, and ἡμε- (from ἀμμε-); of the second person συ- (for τυ-), σε (for *τϝε-) σφω-, and ὑμε- (from ὑμμε-); of the third person ἑ- (originally *σϝε-, § 36 a), ἑε- (for *σεϝε-), and σφε-. From the shorter stem τυ- of the second person comes only the nominative σύ (cf. πολύς, § 127, note). From the longer form of the stem of the third person ἑε- (*σεϝε-) comes the Homeric form ἑέ, acc.

1. The enclitic (§ 70) forms are used when there is no emphasis on the pronoun. Thus, *δοκεῖ μοι it seems* (*to me*). But when the pronoun is emphatic the forms with written accent (and in the first person the longer forms *ἐμοῦ*, etc.) are employed: thus *εἰπὲ καὶ ἐμοί tell even me.* This is regularly the case when prepositions are used with

the pronouns: thus παρ' ἐμοῦ *from beside me*, περὶ σοῦ *about you.*

2. The pronoun of the third person οὗ, οἷ, ἕ, when used as a direct reflexive (§ 470), is never enclitic.

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139 a. Homer has the following forms of the personal pronouns:

SINGULAR

Nom.	ἐγώ, ἐγών	σύ, τύνη	
Gen.	ἐμεῖο, ἐμέο, ἐμεῦ, μευ (encl.), ἐμέθεν	σεῖο, σέο, σεῦ, σευ (encl.), σέθεν	εἷο, ἕο, ἑο (encl.), εὗ, εὑ (encl.), ἕθεν, ἑθέν (encl.)
Dat.	ἐμοί, μοι (encl.)	σοί, τοι (encl.), τεΐν	ἑοῖ, οἷ, οἱ (encl.)
Acc.	ἐμέ, με (encl.)	σέ, σε (encl.)	ἑέ, ἕ, μιν (encl.)

DUAL

N.A.	νῶϊ, νώ	σφῶϊ, σφώ	σφωέ (encl.)
G.D.	νῶϊν	σφῶϊν, σφῷν (δ 62)	σφωΐν (encl.)

PLURAL

Nom.	ἡμεῖς, ἄμμες	ὑμεῖς, ὔμμες	
Gen.	ἡμείων, ἡμέων	ὑμείων, ὑμέων	σφείων, σφέων, σφεών (encl.), σφῶν
Dat.	ἡμῖν, ἄμμι(ν)	ὑμῖν, ὔμμι(ν)	σφίσι(ν), σφισί(ν) (encl.), σφιν (encl.)
Acc.	ἡμέας, ἄμμε	ὑμέας, ὔμμε	σφέας, σφεάς (encl.), σφέ (encl.)

The forms of the plural in ἀμμ- and ὑμμ- are Aeolic in origin.

b. In Herodotus the personal pronouns have the following inflection:

SINGULAR

Nom.	ἐγώ	σύ	
Gen.	ἐμέο, ἐμεῦ, μευ (encl.)	σέο, σεῦ, σευ (encl.)	εὑ (encl.)
Dat.	ἐμοί, μοι (encl.)	σοί, τοι (encl.)	οἱ (encl.)
Acc.	ἐμέ, με (encl.)	σέ, σε (encl.)	ἑ (encl.), μιν (encl.)

PLURAL

Nom.	ἡμεῖς	ὑμεῖς	σφεῖς
Gen.	ἡμέων	ὑμέων	σφέων, σφεων (encl.)
Dat.	ἡμῖν	ὑμῖν	σφίσι, σφισι (encl.)
Acc.	ἡμέας	ὑμέας	σφέας, σφεας (encl.), neut. σφεα (encl.)

Note 1. — The Tragedians for the accusative of the third personal pronoun use *νιν* (encl.) and *σφε* (encl.) for all genders both singular and plural.

Note 2. — The genitive, dative, and accusative plural of the first and second persons sometimes throw their written accent to the first syllable (often shortening at the same time the final syllable): thus *ἧμων, ἧμιν, ὗμας.*

140. The Intensive Pronoun αὐτός. — The pronoun *αὐτός* *self*, *same* is thus inflected:

	MASC.	FEM.	NEUT.
		SINGULAR	
Nom.	**αὐτός**	**αὐτή**	**αὐτό**
Gen.	**αὐτοῦ**	**αὐτῆς**	**αὐτοῦ**
Dat.	**αὐτῷ**	**αὐτῇ**	**αὐτῷ**
Acc.	**αὐτόν**	**αὐτήν**	**αὐτό**
		DUAL	
N.A.	**αὐτώ**	**αὐτά**	**αὐτώ**
G.D.	**αὐτοῖν**	**αὐταῖν**	**αὐτοῖν**
		PLURAL	
Nom.	**αὐτοί**	**αὐταί**	**αὐτά**
Gen.	**αὐτῶν**	**αὐτῶν**	**αὐτῶν**
Dat.	**αὐτοῖς**	**αὐταῖς**	**αὐτοῖς**
Acc.	**αὐτούς**	**αὐτάς**	**αὐτά**

Like *αὐτός* is inflected also *ἄλλος, ἄλλη, ἄλλο other.*

1. In Attic the oblique cases of *αὐτός* are usually employed instead of the pronoun of the third person *οὗ, οἷ, ἕ*, etc.

141. Reflexive Pronouns. — The reflexive pronouns are formed from the stems of the personal pronouns compounded with *αὐτός*. From their meaning they can have no nominative case. The third person has also a neuter. In the plural both stems are declined together, yet the

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140 a. Herodotus has *αὐτέων* for the genitive plural feminine of *αὐτός* (cf. § 84 a). For the crasis *ωὐτός*, see § 5 a.

third person plural has also the compound form. They are thus declined:

SINGULAR

	myself.	*thyself.*	*himself, herself, itself.*
Gen.	ἐμαυτοῦ, -ῆς	σεαυτοῦ, -ῆς	ἑαυτοῦ, -ῆς, -οῦ
Dat.	ἐμαυτῷ, -ῇ	σεαυτῷ, -ῇ	ἑαυτῷ, -ῇ, -ῷ
Acc.	ἐμαυτόν, -ήν	σεαυτόν, -ήν	ἑαυτόν, -ήν, -ό

PLURAL

	ourselves.	*yourselves.*	*themselves.*
Gen.	ἡμῶν αὐτῶν	ὑμῶν αὐτῶν	ἑαυτῶν or σφῶν αὐτῶν
Dat.	ἡμῖν αὐτοῖς, -αῖς	ὑμῖν αὐτοῖς, -αῖς	ἑαυτοῖς, -αῖς, -οῖς or σφίσιν αὐτοῖς, -αῖς
Acc.	ἡμᾶς αὐτούς, -ᾱ́ς	ὑμᾶς αὐτούς, -ᾱ́ς	ἑαυτούς, -ᾱ́ς, -ά or σφᾶς αὐτούς, -ᾱ́ς

1. *σεαυτοῦ* and *ἑαυτοῦ* are often contracted: *σαυτοῦ*, *σαυτῆς*; *αὑτοῦ*, *αὑτῆς*, etc.

142. Reciprocal Pronoun. — The reciprocal pronoun, meaning *one another*, from its meaning has no singular number, and no nominative or vocative case. It is thus declined:

Stem ἀλληλο- (for *ἀλλ-αλλο-)

DUAL

	MASC.	FEM.	NEUT.
G.D.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν
Acc.	ἀλλήλω	ἀλλήλᾱ	ἀλλήλω

PLURAL

	MASC.	FEM.	NEUT.
Gen.	ἀλλήλων	ἀλλήλων	ἀλλήλων
Dat.	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
Acc.	ἀλλήλους	ἀλλήλᾱς	ἄλληλα

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141 a. In Homer the personal pronouns alone are sometimes used reflexively; often the reflexive meaning is made more clear by the addition of *αὐτός*, but the two pronouns have not yet combined, as in Attic, into one word. Thus, Homer has *ἐμέθεν αὐτῆς* *myself* (gen. fem.), *οἷ αὐτῷ* *himself* (dat.), *αὐτόν μιν* *himself* (acc.), etc.

143. Possessive Pronouns. — The possessive pronouns are formed from the stems of the personal pronouns. They are:

ἐμός	ἐμή	ἐμόν	*my, mine.*	ἡμέτερος	-ᾱ	-ον	*our, ours.*
σός	σή	σόν	*thy, thine.*	ὑμέτερος	-ᾱ	-ον	*your, yours.*
ὅς	ἥ	ὅν	*his (her, its) own.*	σφέτερος	-ᾱ	-ον	*their own.*

1. The possessive ὅς is not used in Attic prose, but its place is taken by the genitive of *αὐτός* (§§ 477–8).

144. Demonstrative Pronouns. — The definite article ὁ, ἡ, τό, is thus inflected:

Stems **το-** and **ὁ** (for **σο-**, § 36)

	MASC.	FEM.	NEUT.
		SINGULAR	
Nom.	**ὁ**	**ἡ**	**τό**
Gen.	**τοῦ**	**τῆς**	**τοῦ**
Dat.	**τῷ**	**τῇ**	**τῷ**
Acc.	**τόν**	**τήν**	**τό**
		DUAL	
N.A.	**τώ**	**τώ**	**τώ**
G.D.	**τοῖν**	**τοῖν**	**τοῖν**
		PLURAL	
Nom.	**οἱ**	**αἱ**	**τά**
Gen.	**τῶν**	**τῶν**	**τῶν**
Dat.	**τοῖς**	**ταῖς**	**τοῖς**
Acc.	**τούς**	**τάς**	**τά**

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143 a. Beside the forms given above (§ 143) Homer has also τεός (Latin *tuus*) *thy*, ἑός *his* (*her*, *its*), ἁμός *our*, ὑμός *your*, σφός *their;* also, from the dual stems νω-, σφω-, νωΐτερος *belonging to us two*, and σφωΐτερος *belonging to you two.*

The possessive ὅς, ἑός, in Homer appears sometimes to be used without reference to the third person, in the sense of *own:* thus ἧς γαίης (*my*) *own land* (gen.), δώμασι οἷσι (*your*) *own house* (dat.).

144 a. Homer almost always uses ὁ, ἡ, τό, as a demonstrative pronoun.

Beside the forms given above (§ 144) Homer has also nom. sing. masc. ὅς (found also in Attic in the phrases καὶ ὃς ἔφη *and he said*, and ἦ δ' ὅς

145. The demonstrative pronouns ὅδε, ἥδε, τόδε *this*, and οὗτος, αὕτη, τοῦτο *this*, *that*, are thus declined :

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
			SINGULAR			
Nom.	ὅδε	ἥδε	τόδε	οὗτος	αὕτη	τοῦτο
Gen.	τοῦδε	τῆσδε	τοῦδε	τούτου	ταύτης	τούτου
Dat.	τῷδε	τῇδε	τῷδε	τούτῳ	ταύτῃ	τούτῳ
Acc.	τόνδε	τήνδε	τόδε	τοῦτον	ταύτην	τοῦτο
			DUAL			
N.A.	τώδε	τώδε	τώδε	τούτω	τούτω	τούτω
G.D.	τοῖνδε	τοῖνδε	τοῖνδε	τούτοιν	τούτοιν	τούτοιν
			PLURAL			
Nom.	οἵδε	αἵδε	τάδε	οὗτοι	αὗται	ταῦτα
Gen.	τῶνδε	τῶνδε	τῶνδε	τούτων	τούτων	τούτων
Dat.	τοῖσδε	ταῖσδε	τοῖσδε	τούτοις	ταύταις	τούτοις
Acc.	τούσδε	τᾱ́σδε	τάδε	τούτους	ταύτᾱς	ταῦτα

1. Observe that the use of *ου* or *αυ* in οὗτος depends on the character of the last syllable, *ου* being used to correspond to an *ο*-sound, and *αυ* to correspond to an *α* (*η*)-sound.

146. **Ἐκεῖνος,** ἐκείνη, ἐκεῖνο *that*, is declined like αὐτός (§ 140).

147. The demonstrative pronouns are sometimes made more emphatic by adding -ῑ́: thus οὑτοσί, τουτουῑ́. In

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said he), gen. sing. masc. and neut. τοῖο (§ 90 a), gen. and dat. dual τοῖϊν (§ 90 b), nom. plur. masc. τοί, nom. plur. fem. ταί, gen. plur. fem. τᾱ́ων (§ 84 a), dat. plur. masc. τοῖσι (§ 90 c), dat. plur. fem. τῇσι or τῇς (§ 84 b).

144 b. Herodotus also uses ὁ, ἡ, τό, as a demonstrative pronoun, but not so frequently as Homer does. In the dative plural he has τοῖσι and τῇσι.

145 a. For the dative plural of ὅδε Homer sometimes has τοίσδεσι or τοίσδεσσι, Herodotus has τοισίδε.

146 a. For ἐκεῖνος Homer and other poets often have κεῖνος; Herodotus also uses both forms.

such case a preceding short vowel is dropped: thus *ὁδί*, *ταυτί*.

148. Interrogative and Indefinite Pronouns. — The interrogative pronoun is *τίς*, *τί* *who? what?* The indefinite pronoun is *τὶς*, *τὶ*, enclitic (§ 70), *some*, *any*. They are thus declined:

	Interrogative		Indefinite	
	Singular			
	masc. & fem.	neut.	masc. & fem.	neut.
Nom.	τίς	τί	τὶς	τὶ
Gen.	τίνος, τοῦ	τίνος, τοῦ	τινός, τοῦ	τινός, τοῦ
Dat.	τίνι, τῷ	τίνι, τῷ	τινί, τῷ	τινί, τῷ
Acc.	τίνα	τί	τινά	τὶ
	Dual			
N.A.	τίνε	τίνε	τινέ	τινέ
G.D.	τίνοιν	τίνοιν	τινοῖν	τινοῖν
	Plural			
Nom.	τίνες	τίνα	τινές	τινά
Gen.	τίνων	τίνων	τινῶν	τινῶν
Dat.	τίσι	τίσι	τισί	τισί
Acc.	τίνας	τίνα	τινάς	τινά

1. The acute accent of the interrogative, *τίς*, *τί*, never changes to the grave (§ 67).

Note 1. — The form *ἄττα* is sometimes used for the indefinite *τινά*.

Note 2. — *Δεῖνα*. Another indefinite pronoun, used in familiar speech, is *δεῖνα* "*Mr. what's his name*," always with the article: *ὁ* (*ἡ*, *τὸ*) *δεῖνα*. Sometimes it is not declined, but when declined it is inflected as follows: *ὁ δεῖνα, τοῦ δεῖνος, τῷ δεῖνι, τὸν δεῖνα, οἱ δεῖνες, τῶν δείνων, τοὺς δείνους*.

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148 a. Of the interrogative and indefinite pronouns Homer and Herodotus have the following additional forms: gen. sing. *τέο*, *τεῦ*, *τεο*, *τευ*; dat. sing. *τέῳ*, *τεῳ*, gen. plur. *τέων*, *τεῶν*, dat. plur. *τέοισι*, neut. plur. (Homer) *ἄσσα* (cf. § 148 note 1 and § 22).

149. Relative Pronouns. — The relative pronoun ὅς, ἥ, ὅ *who*, *which*, is thus inflected:

SINGULAR

	MASC.	FEM.	NEUT.
Nom.	ὅς	ἥ	ὅ
Gen.	οὗ	ἧς	οὗ
Dat.	ᾧ	ᾗ	ᾧ
Acc.	ὅν	ἥν	ὅ

DUAL

N.A.	ὥ	ὥ	ὥ
G.D.	οἷν	οἷν	οἷν

PLURAL

Nom.	οἵ	αἵ	ἅ
Gen.	ὧν	ὧν	ὧν
Dat.	οἷς	αἷς	οἷς
Acc.	οὕς	ἅς	ἅ

150. The indefinite relative pronoun, ὅστις, ἥτις, ὅ τι (sometimes written ὅ, τι) *whoever*, *whichever*, is made by joining ὅς and τὶς, both parts being declined.

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149 a. Beside the forms given above (§ 149) Homer has also gen. sing. masc. and neut. ὅο (§ 90 a), often wrongly written ὅου, and fem. ἕης (!).

In Homer the demonstrative pronoun, ὁ, ἡ, τό (§ 144 a), is often used as a relative referring to a definite antecedent (cf. English *that*). When so used the forms with τ- (τοί, ταί, § 144 a) are employed in the nominative plural.

b. Herodotus has from the relative the forms ὅς, ἥ, οἵ, and αἵ. For all other forms he employs the demonstrative [ὁ, ἡ] τό, τοῦ, τῆς, etc. (cf. § 149 a), except after certain prepositions (mostly prepositions of two syllables, of which the last syllable may suffer elision): thus μετ' ἧς *with whom*, ἀπ' ὧν *from which* (§ 44, 4 a).

150 a. Homer has several forms of the indefinite relative in which the stem ὁ- is not declined: thus sing. nom. ὅτις, neut. ὅττι, gen. ὅττεο, ὅττευ, and ὅτευ, dat. ὅτεῳ, acc. ὅτινα, neut. ὅττι; plur. gen. ὅτεων, dat. ὁτέοισι, acc. ὅτινας. For the neuter plural he uses ἅσσα, nom. and acc.

b. Herodotus has gen. sing. ὅτευ, dat. sing. ὅτεῳ, gen. plur. ὅτεων, dat. plur. ὁτέοισι, neut. plur. nom. and acc. ἅσσα.

SINGULAR

	MASC.	FEM.	NEUT.
Nom.	ὅστις	ἥτις	ὅ τι
Gen.	οὗτινος, ὅτου	ἧστινος	οὗτινος, ὅτου
Dat.	ᾧτινι, ὅτῳ	ᾗτινι	ᾧτινι, ὅτῳ
Acc.	ὅντινα	ἥντινα	ὅ τι

DUAL

N.A.	ὥτινε	ὥτινε	ὥτινε
G.D.	οἷντινοιν	οἷντινοιν	οἷντινοιν

PLURAL

Nom.	οἵτινες	αἵτινες	ἅτινα
Gen.	ὧντινων, ὅτων	ὧντινων	ὧντινων, ὅτων
Dat.	οἷστισι, ὅτοις	αἷστισι	οἷστισι, ὅτοις
Acc.	οὕστινας	ἅστινας	ἅτινα

1. The shorter forms *ὅτου*, *ὅτῳ* are more common than *οὗτινος*, *ᾧτινι*.

NOTE.—The indefinite *τὶς* may be added also to other relatives to make them more indefinite: thus *ὁποῖός τις* *of whatsoever kind.*

151. Correlation of Pronouns.—In Greek certain pronominal adjectives and adverbs show a regular correspondence in form and meaning. Thus the interrogative form begins with *πο-*, the indefinite has the same form but is enclitic, the demonstrative has *το-*, and the relative *ὁ-* or (general relative) *ὁπο-*. This may best be seen from the following list:

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151 a. Homer often doubles the *π* of the general relatives: thus *ὁππο͂ιος*, *ὁππότε*, etc. (Attic *ὁποῖος*, *ὁπότε*).

b. Herodotus has *κ* instead of *π* at the beginning of interrogative and indefinite pronominal adjectives and adverbs: thus *κόσος*, *κοῖος*, *κοῦ*, *κόθεν*, *κῶς*, *κοτέ*, etc. (Attic *πόσος*, *ποῖος*, etc.); so also in the general relatives he has *κ* for *π*: thus *ὁκόσος*, *ὁκοῖος*, *ὅκου*, *ὁκόθεν*, *ὅκως*, etc. (Attic *ὁπόσος*, *ὁποῖος*, etc.).

INTERROGATIVE	INDEFINITE (enclitic)	DEMONSTRATIVE	RELATIVE
		ADJECTIVES	
πόσος *how great.*	ποσός *of some size.*	(τόσος) τοσόσδε τοσοῦτος *so great.*	ὅσος ὁπόσος *as great as.*
ποῖος *of what kind.*	ποιός *of some kind.*	(τοῖος) τοιόσδε τοιοῦτος *of this kind.*	οἷος ὁποῖος *of such kind as.*
πηλίκος *of what age.*		τηλίκος τηλικόσδε τηλικοῦτος *of this age.*	ἡλίκος ὁπηλίκος *of such age as.*
		ADVERBS	
ποῦ *where.*	πού *somewhere.*		οὗ, ὅπου *where.*
πόθεν *whence.*	ποθέν *from some place.*	[τόθεν (poetic) *thence*]	ὅθεν, ὁπόθεν *whence.*
ποῖ *whither.*	ποί *to some place.*		οἷ, ὅποι *whither.*
πότε *when.*	ποτέ *sometime.*	τότε *then.*	ὅτε, ὁπότε *when.*
πηνίκα *at what time.*		(τηνίκα) τηνικάδε τηνικαῦτα *at this time.*	ἡνίκα, ὁπηνίκα, *at which time.*
πῇ *which way.*	πῄ *someway.*	τῇ-δε *this way.*	ᾗ, ὅπῃ *which way.*
πῶς *how.*	πώς *somehow.*	[τώς (poetic) *thus.*]	ὡς, ὅπως *as.*

1. Observe that some correlative forms are lacking, having been supplanted by other words. Thus, ἐνθάδε or ἐνταῦθα is the usual word for *here;* ὧδε and οὕτως *thus* have crowded out the earlier (Epic and poetic) τώς.

NOTE. — The indefinite relative pronouns, adjectives, and adverbs may be made more indefinite by adding οὖν, δή, or δή ποτε· thus ὅστις οὖν (or ὁστισοῦν), ὁστισ-δή-ποτε, or even ὁστισ-δη-ποτ-οῦν *whoso-ever.*

NUMERALS

152. The Greek numerals are as follows:

	Sign	Cardinal	Ordinal	Adverb
1	α′	εἷς, μία, ἕν, *one*	πρῶτος, *first*	ἅπαξ, *once*
2	β′	δύο, *two*	δεύτερος, *second*	δίς, *twice*
3	γ′	τρεῖς, τρία	τρίτος	τρίς
4	δ′	τέτταρες, τέτταρα	τέταρτος	τετράκις
5	ε′	πέντε	πέμπτος	πεντάκις
6	ϛ′	ἕξ	ἕκτος	ἑξάκις
7	ζ′	ἑπτά	ἕβδομος	ἑπτάκις
8	η′	ὀκτώ	ὄγδοος	ὀκτάκις
9	θ′	ἐννέα	ἔνατος	ἐνάκις
10	ι′	δέκα	δέκατος	δεκάκις
11	ια′	ἕνδεκα	ἑνδέκατος	ἑνδεκάκις
12	ιβ′	δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ′	τρεῖς καὶ δέκα (or τρεισκαίδεκα)	τρίτος καὶ δέκατος	etc.
14	ιδ′	τέτταρες καὶ δέκα (or τετταρεσκαίδεκα)	τέταρτος καὶ δέκατος	
15	ιε′	πεντεκαίδεκα	πέμπτος καὶ δέκατος	
16	ιϛ′	ἑκκαίδεκα	ἕκτος καὶ δέκατος	
17	ιζ′	ἑπτακαίδεκα	ἕβδομος καὶ δέκατος	
18	ιη′	ὀκτωκαίδεκα	ὄγδοος καὶ δέκατος	
19	ιθ′	ἐννεακαίδεκα	ἔνατος καὶ δέκατος	
20	κ′	εἴκοσι(ν)	εἰκοστός	εἰκοσάκις
30	λ′	τριάκοντα	τριᾱκοστός	τριᾱκοντάκις
40	μ′	τετταράκοντα	τετταρακοστός	τετταρακοντάκις
50	ν′	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ′	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ο′	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π′	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	ϙ′	ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100	ρ′	ἑκατόν	ἑκατοστός	ἑκατοντάκις
200	σ′	διᾱκόσιοι, αι, α	διᾱκοσιοστός	διᾱκοσιάκις
300	τ′	τριᾱκόσιοι, αι, α	τριᾱκοσιοστός	etc.
400	υ′	τετρακόσιοι, αι, α	τετρακοσιοστός	
500	φ′	πεντακόσιοι, αι, α	πεντακοσιοστός	

Sign		Cardinal	Ordinal	Adverb
600	χ′	ἑξακόσιοι, αι, α	ἑξακοσιοστός	
700	ψ′	ἑπτακόσιοι, αι, α	ἑπτακοσιοστός	
800	ω′	ὀκτακόσιοι, αι, α	ὀκτακοσιοστός	
900	ϡ′	ἐνακόσιοι, αι, α	ἐνακοσιοστός	
1000	͵α	χῑλιοι, αι, α	χῑλιοστός	χῑλιάκις
2000	͵β	δισχῑλιοι, αι, α	δισχῑλιοστός	etc.
3000	͵γ	τρισχῑλιοι, αι, α	τρισχῑλιοστός	
10000	͵ι	μῡ́ριοι, αι, α	μῡριοστός	μῡριάκις
20000	͵κ	δισμῡ́ριοι		etc.
100000	͵ρ	δεκακισμῡ́ριοι		

153. For 21, 22, etc., 31, 32, etc., we have *εἷς καὶ εἴκοσι*, *εἴκοσι καὶ εἷς* or *εἴκοσιν εἷς*, etc. In the ordinals we have for 22d, etc., 32d, etc., *δεύτερος καὶ εἰκοστός* and *εἰκοστὸς καὶ δεύτερος*, etc., but for 21st, 31st, etc., always *εἷς καὶ εἰκοστός*, *εἷς καὶ τριᾱκοστός*, etc.

154. The numbers 18, 19, 28, 29, 38, 39, etc., are commonly expressed by *ἑνὸς* (or *δυοῖν*) *δέοντες* (*wanting*) *εἴκοσι*, etc.: thus *ναυσὶ μιᾶς δεούσαις πεντήκοντα with 49 ships.*

155. Declension of Numerals. — The cardinal numbers from 5 to 100 inclusive are indeclinable. The cardinals from 200 upwards and all the ordinals are declined regu-

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152 a. Homer has for *four* *τέσσαρες* (§ 22) and *πίσυρες* (Aeolic), and for *nine times* *εἰνάκις*.

b. Herodotus has *τέσσερες* (4), *δυώδεκα* (12), *τριήκοντα* (30), *ὀγδώκοντα* (80), *διηκόσιοι* (200), *τριηκόσιοι* (300), and *εἴνατος*, *εἰνάκις* (Attic *ἔνατος*, *ἐνάκις*).

155 a. Beside the feminine *μία* Homer has also *ἴα*, *ἰῆς*, *ἰῇ*, *ἴαν*, and once the dat. sing. neut. *ἰῷ*. He uses *δύο*, or *δύω*, indeclinably, and he has also a longer adjective form, dual *δοιώ*, plur. *δοιοί*, *-αί*, *-ά*, declined like the plural of *ἀγαθός* (§ 117).

b. Herodotus often uses *δύο* indeclinably. If declined, he has gen. *δυῶν*, dat. *δυοῖσι*.

larly like adjectives in *-ος* (§ 117). The cardinal numbers from 1 to 4 are declined as follows :

	one			*two*		*three*		*four*	
N. εἷς	μία	ἕν	N.A.	δύο	N.	τρεῖς	τρία	τέτταρες	τέτταρα
G. ἑνός	μιᾶς	ἑνός	G.D.	δυοῖν	G.	τριῶν	τριῶν	τεττάρων	τεττάρων
D. ἑνί	μιᾷ	ἑνί		sometimes also used indeclinably	D.	τρισί	τρισί	τέτταρσι	τέτταρσι
A. ἕνα	μίαν	ἕν			A.	τρεῖς	τρία	τέτταρας	τέτταρα

1. Like *εἷς* are declined *οὐδείς* and *μηδείς* *no one.* These are sometimes declined also in the plural: thus *οὐδένες*, *οὐδένων*, *οὐδέσι*, *οὐδένας*.

156. Notation. — Observe that in notation the letters of the alphabet (including the three obsolete letters, ϛ = ϝ vau (§ 2a), ϙ = ϙ koppa, and ϡ sampi) are employed in order, the first nine for units, the second nine for tens, and the remaining nine for hundreds. For thousands the same characters are used again but with the stroke *under* the letter : thus *͵αυπα΄* = 1481.

Note. — The books of Homer are usually numbered by using the letters of the ordinary alphabet consecutively, the capitals being employed for the Iliad and the small letters for the Odyssey. Thus, K stands for Book 10 of the Iliad, λ for Book 11 of the Odyssey.

VERBS

157. The verb distinguishes in its inflection Voice, Mode, Person, Number, and Tense.

1. By its Voice it indicates whether the subject acts (active), acts for himself (middle), or is acted upon (passive).

2. By its Mode it indicates the manner in which the action is thought of: for example, as a fact or as a possibility.

3. By its Person it indicates whether its subject is the speaker, or some second person spoken to, or some third person or thing spoken of.

4. By its Number it indicates how many persons or things are concerned in its action.

5. By its Tense it indicates the time of the action.

VOICE

158. The Greek verb has three voices, Active, Middle, and Passive (see § 236).

1. The passive voice has a separate form of inflection only in the aorist and future; elsewhere the middle form is used both for the middle and passive.

2. Many verbs, from their meaning, are used only in the active.

3. **Deponent Verbs.** — Likewise many verbs have only a middle (or passive) form. Such verbs are called Deponent. Those which have the middle form throughout are called Middle Deponents; those which have the passive form for the aorist (and future) are called Passive Deponents.

MODE

159. Greek has four modes: the Indicative (the mode of fact), the Subjunctive and Optative (the modes of possibility), and the Imperative (the mode of command). These modes are called the Finite Modes.

1. Beside the four finite modes are the Infinitive and Participle, which are properly verbal nouns (although sometimes called modes). The infinitive represents the action of the verb as a substantive: thus εἶναι *to be*, *the act of being*. The participle represents the action of the verb as an adjective: thus ὁ παρὼν καιρός *the present occasion*.

2. To these must be added the Verbal Adjectives in -τός and -τέος, of which the former denotes what has been or may be done (thus λυτός *loosed* or *loosable*), and the latter, what needs doing (thus λυτέος *needing to be loosed*).

160. Mode Suffix. — The subjunctive and the optative have a special mode suffix. The subjunctive has a long vowel -ω- or -η-; the optative has -ι- or -ιη-.

1. The use of ω or η is determined by the same rules as that of ο and ε (§ 169). The mode sign -ιη- is regularly used in the singular active of -μι verbs and contract verbs; elsewhere -ι- is used. In the third plural of the optative -ιε- appears as the mode sign.

Note. — In the singular active of contract verbs -ι- *very rarely* is found as mode sign, while in classical Greek -ιη- was probably *never* used in the optative dual or plural of any verbs. (See also § 199, note, and § 233, note.)

2. Verbs whose stem ends in a vowel usually contract the mode suffix with the final vowel of the stem (§§ 170, 2–3; 200, 1; 211, 1–2; 233, 1–2).

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160 a. Homer often forms the subjunctive with a short vowel (ο or ε), especially in the aorist; never, however, in the present of -ω verbs (§ 169).

TENSE

161. Greek has seven tenses:

Present, Imperfect,
Future, Aorist,
Perfect, Pluperfect, Future Perfect.

Note.— The Greek aorist corresponds closely to the English past tense: thus ἐποίησα *did.* The other tenses correspond to the same tenses in English or Latin.

1. The tenses of the indicative are divided into:

(1) Primary (or Principal) tenses, expressing present or future time: the present, future, perfect, and future perfect.

(2) Secondary (or Past) tenses, expressing past time: the imperfect, aorist, and pluperfect.

TENSE SYSTEMS

162. The various forms of the Greek verb group themselves into certain Tense Systems, each of which is formed on a common Tense Stem. The tense systems of the Greek verb are as follows:

the Present system	including the Present and Imperfect,
the Future system	" Future Active and Middle,
the First Aorist system	" 1st Aorist Active and Middle,
the Second Aorist system	" 2d Aorist Active and Middle,
the First Perfect system	" 1st Perf. and 1st Plup. Act.,
the Second Perfect system	" 2d Perf. and 2d Plup. Act.,
the Perfect Middle system	" Perf., Plup., and Fut. Perf. Mid.,
the First Passive system	" 1st Aor. and 1st Fut. Pass.,
the Second Passive system	" 2d Aor. and 2d Fut. Pass.

1. The tenses called *second* differ from the corresponding first tenses in form, but they usually have like meaning,

unless, as rarely happens, the same verb has both first and second forms of the same tense in use at the same time. (See § 207, note 3.)

2. **Principal Parts.** — The "principal parts" of a verb are the first person singular indicative of every system used in it. Thus,

παιδεύω educate, παιδεύσω, ἐπαίδευσα, πεπαίδευκα, πεπαίδευμαι, ἐπαιδεύθην. See § 236.

λείπω leave, λείψω, ἔλιπον, λέλοιπα, λέλειμμαι, ἐλείφθην.

βούλομαι wish, βουλήσομαι, βεβούλημαι, ἐβουλήθην (passive deponent, § 158, 3).

γίγνομαι become, γενήσομαι, ἐγενόμην, γεγένημαι (middle deponent, § 158, 3).

163. Theme. — That part of the Greek verb which is common to all its forms is called the Theme (or by some the Verb Stem). From this theme the various tense-stems are formed: thus *κελεύω order*, theme *κελευ-*, present stem *κελευ*$^{o}_{\epsilon}$-, future stem *κελευσ*$^{o}_{\epsilon}$-, aorist stem *κελευσα-*, etc.

For the formation of the various tense-systems see §§ 186–234.

1. According as the verb theme ends in a *vowel*, a *mute*, or a *liquid* (§ 12), verbs are classed as Vowel Verbs, Mute Verbs, or Liquid Verbs.

164. Irregular Verbs. — Sometimes, when two or more verbs happen to coincide in meaning, each is used only in certain tenses, usually in such a way as to supplement each other.

Thus, *τρέχω run* is used only in the present system; in the other tenses another verb from the theme *δραμ-* corresponds in meaning to *τρέχω*; so *δραμοῦμαι shall run*, *ἔδραμον ran*, etc. In the same way, corresponding in

meaning to ὁρῶ *see* (theme ὁρα-), we have ὄψομαι *shall see* (theme ὀπ-), and εἶδον *saw* (theme ἰδ-). Such verbs are often called Irregular Verbs.

165. Primitive and Denominative Verbs. — A Primitive verb forms its tense stems from a root; a Denominative verb from a longer theme, originally a noun stem (§ 269).

Thus, τίω (root τι-) *give what is due* is a primitive verb, while τιμῶ (-άω) *honor* is a denominative verb, derived from a noun, τῑμή *honor*.

Note. — Most primitive verbs have themes of one syllable. (See § 270, note.)

PERSON AND NUMBER

166. There are three persons: First, Second, and Third.

The Greek verb, like the Greek noun, has three numbers (§ 74): Singular, Dual, and Plural.

In the inflection of the verb, the person and number are shown by certain endings, attached to the tense stem, which are called Personal Endings.

1. The active and the middle voice have each a different set of personal endings.

The passive voice has no endings of its own, but in the aorist it employs the ending of the active, and in the future those of the middle.

2. The indicative mood has two sets of endings in each voice, one for primary tenses and the other for secondary tenses (§ 161, 1).

3. The subjunctive mood employs the same endings as the primary tenses of the indicative.

4. The optative mood has the same endings as the secondary tenses of the indicative.

167. The forms of the personal endings may be seen from the following table:

	Active: Indicative (primary tenses) and Subjunctive	Active: Indicative (secondary tenses) and Optative	Middle: Indicative (primary tenses) and Subjunctive	Middle: Indicative (secondary tenses) and Optative
Sing. 1.	-μι	-ν	-μαι	-μην
2.	-ς (for -σι), -σθα, -θα	-ς, -σθα	-σαι	-σο
3.	-σι (for -τι)		-ται	-το
Dual 2.	-τον	-τον	-σθον	-σθον
3.	-τον	-την	-σθον	-σθην
Plur. 1.	-μεν (for -μες)	-μεν	-μεθα	-μεθα
2.	-τε	-τε	-σθε	-σθε
3.	-νσι (for -ντι)	-ν, -σαν	-νται	-ντο

IMPERATIVE

	Active	Middle
Sing. 2.	None or -θι	-σο
3.	-τω	-σθω
Dual 2.	-τον	-σθον
3.	-των	-σθων
Plur. 2.	-τε	-σθε
3.	-ντων	-σθων

INFINITIVE

Active	Middle
(-εναι) -εν, -ναι	-σθαι

PARTICIPLE

Active	Middle
-ντ- (perfect -οτ- and -οσ-)	-μενο-

For the declension of participles see §§ 129–131.

VERBALS

το- and -τεο-

NOTE 1. — For the first person dual the first person plural is almost always used. A special ending, -*μεθον*, in the middle, is rarely found.

NOTE 2. — The poets often have -*μεσθα* for -*μεθα*: thus *ἐλαυνόμεσθα* *we are being driven.*

NOTE 3. — The present third plural active of -μι verbs has the ending -ανσι: thus τιθέ-ᾱσι *they put* (for *τι-θε-ανσι), ἱστᾶσι *they erect* (for *ἱ-στα-ανσι).

NOTE 4. — An ending of the third plural imperative rarely found is -τωσαν (middle -σθωσαν): thus ἴ-τωσαν *let them go*. In later Greek this ending often occurs.

INFLECTION

168. There are in Greek two slightly different ways of inflecting verbs, called respectively (from the ending of the first person singular active) the -ω form and the -μι form.

169. The -ω Form of Inflection. — In the -ω form of inflection the stem ends in the variable vowel $\frac{o}{\epsilon}$ (§ 14). Before μ or ν, and in the optative mode, ο is employed, elsewhere ε: thus λύ**ο**μεν *we loose*, λύ**ε**τε *you loose*, λύ**ο**ιμεν optative; so also λύουσι, for *λῡ**ο**νσι, *they loose*.

1. To the -ω form of inflection belong all futures and the present, the imperfect, and the second aorist with variable vowel (§ 210).

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167 a. In Homer -σθα is more frequent than in Attic: thus τίθη-σθα, from τίθημι *put*; φῆ-σθα, from φημί *say*; so sometimes in the subjunctive: ἐθέλῃ-σθα (Attic ἐθέλῃς), from ἐθέλω *wish*.

b. Homer sometimes has -τον for -την and -σθον for -σθην in the third person dual of secondary tenses.

c. Homer often has -ν for -σαν as an ending of the third plural active, before which the preceding vowel is always short: thus ἔβα-ν *they went*, ἔφα-ν *they said*, ἔτραφε-ν *they were reared* (Attic ἔβη-σαν, ἔφη-σαν, ἐτράφη-σαν).

d. Ionic often has the endings -αται, -ατο, for -νται, -ντο (cf. § 14, 2, note). In the optative these endings are always found; often in the perfect and pluperfect indicative, and sometimes in the present and imperfect of -μι verbs: thus βουλοί-ατο (Attic βούλοι-ντο), from βούλομαι *wish*; τετράφ-αται (§ 226 a), from τρέφω *nourish*; τιθέ-αται (Attic τίθε-νται), from τίθημι *put*.

e. For an ending of the infinitive Homer has also -μεναι or (usually before vowels) -μεν (for the accent see § 185, 1 a): thus πεμπέ-μεναι or πεμπέ-μεν, as well as πέμπειν *to send*.

170. The -μι Form of Inflection. — In the -*μι* form of inflection (which is older than the -*ω* form) the endings are added directly to the stem without the variable vowel $\frac{o}{\epsilon}$-. The endings retain more nearly their original form than in the -*ω* form of inflection.

1. A final vowel of the stem usually has its long form in the singular of the indicative active; elsewhere the short form: thus *τίθη-μι I put*, *τίθε-μεν we put; ἵστη-μι I cause to stand*, *ἵστα-μεν we cause to stand.*

2. In the subjunctive a final *α*, *ε*, or *ο* of the stem is contracted with the mode suffix: thus *τιθῶ*, *τιθῇς*, etc., for *τιθέω*, *τιθέῃς*. In contraction, *αη* (*αῃ*) gives *η* (*ῃ*) and *οῃ* gives *ῳ* (contrary to § 18, 6 and § 19, 2): thus *ἱστῆται* for *ἱστάηται* and *διδῷς* for *διδόῃς*.

3. In the optative the *ι* of the mode suffix contracts with the final vowel of the stem (§ 160, 2): thus *τιθείην*, *τιθεῖμεν*, from *τίθημι put*.

4. In a few forms -*μι* verbs have the inflection of contract verbs in -*έω* or -*όω*: thus regularly impf. act. *ἐδίδουν*, *ἐδίδους*, *ἐδίδου*, from *δίδωμι give*, and *ἐτίθεις*, *ἐτίθει*, from *τίθημι put;* so also impv. *δίδου*, *τίθει*. Sometimes also 2d sing. *τιθεῖς*, and opt. *τιθοῖτο*, *τιθοῖντο*, *θοῖτο*.

Notes on the Personal Endings

Note 1. **Primary Endings of the Active.** — The endings -*μι* and -*σι* (for -*τι*) are found only in -*μι* verbs. In tenses of the -*ω* inflection the first person singular active of primary tenses ends in -*ω* (*λύω loose*).

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170 a. Homer often retains the endings -*μι* (1st per.) and -*σι* (3d per.) in the subjunctive: thus *ἐθέλωμι*, *ἐθέλησι* (Attic *ἐθέλω*, *ἐθέλῃ*), from *ἐθέλω wish.*

b. In the third plural Homer often has -*ν* for -*σαν* (§ 167 c); the preceding vowel is always short: thus *ξύν-ιε-ν they gave heed*, *ἔφα-ν they said* (Attic *ξυν-ίε-σαν*, *ἔφη-σαν*).

170, 4 a. In Ionic, -*μι* verbs follow the contract system of inflection in a few more forms than in Attic: thus *διδοῖς*, *διδοῖ*, *τιθεῖ*, *ἵει*.

The second person singular was probably originally *λῡε-σι, which became *λῡει (§ 37), and later -ς was added from the secondary tenses, making λῡ́εις, to distinguish this form from the third singular λῡ́ει, for λῡε-σι (originally *λῡε-τι, § 37).

In -νσι, the primary ending of the third person plural active, ν is regularly dropped before σ (§ 34), and the preceding vowel is lengthened: thus λῡ́ουσι *they loose* is for *λῡο-νσι (-ντι), λελύκᾱσι *they have loosed* is for *λε-λυκα-νσι, τιθέᾱσι *they put* is for *τιθε-ανσι (§ 167, note 3).

In the second singular of the imperative an ending -ς is sometimes found: thus σχές from ἔχω *have*, δός from δίδωμι, *give*.

Note 2. **Secondary Endings of the Active.** — Of the secondary endings, -ν (3d plural) belongs regularly to the -ω form of inflection, and -σαν to the -μι form. The first person singular active of the optative mode uses the primary ending -μι when the mode sign is -ι- (§ 160, 1): thus λῡ́οιμι, λῡ́σαιμι.

Note 3. **The Endings of the Middle.** — In the endings -σαι and -σο of the second person singular middle the σ is regularly dropped (§ 37), and the vowels contracted. Thus, from λῡ́ω *loose* we have pres. indic. λῡ́ῃ or λῡ́ει (for *λῡ́ε-σαι), pres. subj. λῡ́ῃ (for *λῡη-σαι), imperf. indic. ἐλῡ́ου (for *ἐλῡε-σο), aor. indic. ἐλῡ́σω (for *ἐλῡσα-σο).

In the optative the σ is dropped, but the vowels do not contract: thus λῡ́οι-ο for *λῡοι-σο. In the present and imperfect of the -μι verbs, the σ of these endings is usually retained: thus τίθε-σαι, ἐτίθε-σο, from τίθημι *put*.

Note 4. — If we place side by side the presents indicative of early Greek (Doric) φᾱ-μί (Attic φη-μί) *say* and Latin *inquam*, we shall see how closely the present endings of Greek and Latin agree.

	Singular		Plural	
1.	φᾱ-μί	inqua-m	φα-μές	inqui-mus
2.	φᾱ-σί	inqui-s	φα-τέ	inqui-tis
3.	φᾱ-τί	inqui-t	φα-ντί	inqui-unt

170 c. (note 3). In Ionic the second person middle drops the σ of the ending, but the vowels usually remain uncontracted: thus λύσεαι, ἐλύεο, ἐλύσαο, etc., from λύω *loose*. Herodotus contracts -ηαι to -ῃ, and sometimes -εο to -ευ: thus πείθῃ (2d pers. subj. mid.), from πείθω *persuade*; ἀνέχευ (impv. mid.), from ἀνέχω *hold up*.

AUGMENT

171. The augment is the sign of past time. It belongs therefore only to the past or secondary tenses of the indicative; namely, imperfect, aorist, and pluperfect. The augment has two forms, Syllabic and Temporal.

172. Syllabic Augment. — Verbs beginning with a consonant augment by prefixing ε-. Such augment is called *syllabic*, since it increases the number of syllables in the word: thus λύω *loose*, imperf. **ἔ**-λῡον *was loosing*; γράφω *write*, aor. **ἔ**-γραψα *wrote*; pluperf. **ἐ**-γε-γράφη *had written*.

1. Words beginning with ρ double it after the augment (§ 23): thus ἔ-**ρρ**ῑπτον, imperfect of ῥίπτω *throw*.

2. A few verbs which originally began with a consonant, but which now begin with a vowel, still have syllabic augment. The most common of these are:

ἄγνῡμι *break*, aor. ἔαξα	(for *ἐ-ϝαξα).
ἁνδάνω *please*, aor. ἕ-αδον	(for *ἐ-σϝαδον).
ἀν-οίγω *open*, impf. ἀν-έῳγον	(for *ἀν-ε-ϝοιγον).
ἐῶ (-άω) *permit*, impf. εἴων	(for *ἐ-σεϝαον?).
ἐθίζω *accustom*, impf. εἴθιζον	(for *ἐ-σϝεθιζον).
ἑλίττω *roll*, aor. εἵλιξα	(for *ἐ-ϝελιξα).
ἕλκω *draw*, impf. εἷλκον	(for *ἐ-σελκον).
ἕπομαι *follow*, impf. εἱπόμην	(for *ἐ-σεπομην).
ἐργάζομαι *work*, impf. εἰργαζόμην	(for *ἐ-ϝεργαζομην).
ἕρπω *creep*, impf. εἷρπον	(for *ἐ-σερπον).

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171 a. In Homer and in lyric poetry the augment is often omitted: thus βῆν *went*, ἔλασε *drove*, ἔχε *held* (Attic ἔβην, ἤλασε, εἶχε).

b. In Herodotus the temporal augment is often omitted; the syllabic augment only in the pluperfect and in iteratives (§ 191 b).

172, 1 a. In Homer other liquids besides ρ may be doubled after the syllabic augment: thus ἔ**λλ**αβε *took*, ἔ**μμ**αθε *learned* (cf. § 22 a).

ἑστιῶ (-άω), *entertain*, impf. εἱστίων (for *ἐ-ϝεστιαον).
ἔχω *have, hold*, impf. εἶχον (for *ἐ-σεχον).
ἵημι *let go*, aor. (dual) εἷτον (for *ἐ-σε-τον).
ὁρῶ (-άω) *see*, impf. ἑώρων (for *ἐ-ϝοραον).
ὠθῶ (-έω) *push*, impf. ἐώθουν (for *ἐ-ϝωθεον).
ὠνοῦμαι (-έομαι) *buy*, impf. ἐωνούμην (for *ἐ-ϝωνεομην).
(ἑλ-) *take*, aor. εἷλον (for *ἐ-ϝελον ?).
(ἑδ-) *seat*, aor. εἷσα (§ 30) (for *ἐ-σεδ-σα).
(ἰδ-) *see*, aor. εἶδον (for *ἐ-ϝιδον).

Note 1. — Observe that ὁρῶ (-άω) and ἀνοίγω, in addition to the syllabic augment, lengthen the first vowel of the stem.

Note 2. — The consonants at the beginning of most of these words may still be seen in other languages. For example, with ἐθίζω, ἕλκω, ἕπομαι, ἑδ-, ἰδ-, may be compared Latin *suesco, sulcus, sequor, sedeo, video*.

173. Temporal Augment. — Verbs beginning with a vowel augment by lengthening the first vowel. Such augment is called *temporal*, since it usually increases the time occupied in pronouncing the syllable: thus ἤλαυνον, imperf. from ἐλαύνω *drive;* ὤμοσα, aor. from ὄμνῡμι *swear;* ῑ̔κέτευον, impf. from ἱκετεύω *supplicate*. The vowels α and ᾱ become η: thus ἦγον, impf. from ἄγω *lead;* ἤθλουν, impf. from ἆθλῶ (-έω) *contend*. The other long vowels remain unchanged: thus ἡγούμην, impf. from ἡγοῦμαι (-έομαι) *lead*.

1. Diphthongs lengthen the first vowel: thus ᾐσθανόμην, impf. from αἰσθάνομαι *perceive;* ᾔκαζον, impf. from εἰκάζω *guess;* ᾤκτῑρον, impf. from οἰκτίρω *pity;* ηὕρισκον, impf. from εὑρίσκω *find*. But ου-, and ει- when it is an apparent diphthong (§ 6, 3), remain unchanged: thus οὔταζον, impf. of οὐτάζω *wound*, εἶκον, impf. of εἴκω *yield*.

174. Augment of Compound Verbs. — Verbs compounded with a preposition take their augment after the preposition: thus εἰσ-έφερον impf. of εἰσ-φέρω *bring in*; προσ-ῆγον impf. of προσ-άγω *lead to*.

1. But sometimes compounds, of which the simple verb is not commonly used, are augmented at the beginning, as if they were not compounds at all: thus ἠμφίεσα, aor. of ἀμφι-έννῡμι *clothe*: so often ἐκαθήμην, impf. of κάθ-ημαι *sit*.

175. Denominative verbs formed from nouns already compounded take their augment at the beginning. Thus, the imperfect of οἰκοδομῶ (-έω) *build* (from οἰκο-δόμος *house-builder*) is ᾠκοδόμουν; the imperfect of ἐναντιοῦμαι (-όομαι) *oppose* (from ἐναντίος *opposite*) is ἠναντιούμην.

1. But since there are so many verbs compounded with prepositions, some confusion arises in the case of verbs derived from compound nouns whose first part is a preposition. Thus, the imperfect of ἐπιστατῶ (-έω) *oversee* is ἐπεστάτουν, and of κατηγορῶ (-έω) *accuse* is κατηγόρουν, although both of these are denominative verbs, derived respectively from ἐπιστάτης *overseer* and κατήγορος *accuser*.

Note. — A few verbs even have two augments, one before and one after the preposition: thus ἀν-έχομαι *endure*, imperfect ἠν-ειχόμην.

176. Augment of the Pluperfect. — The pluperfect takes no augment except the syllabic: thus ἐ-λελύκη (perf. λέλυκα), pluperfect of λύω *loose*. When the perfect stem begins with a vowel, the pluperfect has no augment: thus ἐστάλκη (perf. ἔσταλκα), pluperfect of στέλλω *send*; εἰλήφη (perf. εἴληφα), from λαμβάνω *take*; ὠφελήκη (perf. ὠφέληκα), from ὠφελῶ (-έω) *help*.

Note. — But verbs with "Attic Reduplication" (§ 179) regularly take augment in the pluperfect: thus ἠκηκόη, plup. of ἀκήκοα *have heard*.

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176 a. In Herodotus the Attic reduplication is never augmented.

REDUPLICATION

177. Reduplication belongs regularly to the perfect system (including the pluperfect and future perfect), where it denotes completed action. It is sometimes found in the present and the second aorist systems. It consists in doubling the sound at the beginning of the word.

178. Reduplication of the Perfect. — In the perfect, verbs beginning with a consonant repeat that consonant with ε: thus λύ-ω *loose*, perf. **λέ-λυκα.** A rough mute in reduplication is changed to the corresponding smooth (§ 40): thus θύω *sacrifice*, perf. **τέ-θυκα.**

1. In verbs beginning with two consonants (except a mute and a liquid), a double consonant, or ρ, the reduplication consists of ε- merely: thus ἔ-ψευσμαι, perf. of ψεύδομαι *lie;* ἔ-σταλκα, perf. of στέλλω *send;* ἔ-ρριφα (§ 23), perf. of ῥίπτω *throw;* but **γέ**-γραφα, perf. of γράφω *write.*

Note. — But γν- is usually reduplicated in the perfect by means of ε: thus ἔ-γνωκα, perf. of γι-γνώσκω *know.*

2. Five verbs reduplicate with ει-. These are:

λαμβάνω *take,*	perf. εἴ-ληφα.
λαγχάνω *get by lot,*	" εἴ-ληχα.
λέγω (only in composition) *collect,*	" εἴ-λοχα.
(μερ-)	" εἵ-μαρται *it is fated.*
(ἐρ-, ῥη-) *say*	" εἴ-ρηκα.

Note. — The explanation of this reduplication is very uncertain. See, however, εἴρω and μείρομαι in the Verb List, § 729.

3. Verbs beginning with a short vowel reduplicate by lengthening the vowel; a diphthong lengthens the first vowel; a long vowel remains unchanged: thus ἦχα, perf.

of ἄγω *lead;* ᾕρηκα, of αἱρῶ (-έω) *take;* ὠφέληκα, of ὠφελῶ (-έω) *help.*

179. 'Attic Reduplication.' — A few verbs beginning with *α*, *ε*, or *ο*, followed by a single consonant, reduplicate by repeating the first vowel and consonant, and lengthening the first vowel of the theme: thus ἀλ-ήλιφα, ἀλ-ήλιμμαι, perf. of ἀλείφω *anoint;* ἐλ-ήλακα, ἐλ-ήλαμαι, of ἐλαύνω *drive;* ὀρ-ώρυχα, ὀρ-ώρυγμαι, of ὀρύττω *dig.*

180. Reduplication with ε- before a Vowel. — The apparently vowel verbs, mentioned in § 172, 2, which originally began with a consonant reduplicate regularly, but the disappearance of the consonant leaves only ε- (which is often contracted with the following vowel): thus ἔᾱγα (originally *ϝε-ϝᾱγα), perf. of ἄγνῡμι *break;* εἷκα (for *σε-σεκα), perf. of ἵημι *send*, etc.

181. Reduplication of Compound Verbs. — In compound verbs, and in verbs derived from compound nouns, the reduplication has the same place as the augment (§§ 174–175): thus ἀπο-**κέ**-κρικα, perf. of ἀπο-κρίνω *separate;* **κε**-χειροτόνηκα, perf. of χειρο-τονῶ (-έω) *elect.*

182. Reduplication of the Present. — A few verbs reduplicate in the present (§§ 193, 3; 197, 1) by repeating the first consonant with *ι*: thus **γι**-γνώσκω *know*, **τί**-θημι *put.*

183. Reduplication of the Second Aorist. — Sometimes in Attic (often in Homer) the second aorist is formed by reduplication. See § 208, 1 and a.

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179 a. In Homer the "Attic" reduplication is found in more verbs than in Attic, sometimes without lengthening the first vowel of the theme: thus ἐρ-έριπτο, from ἐρείπω *overthrow* (§ 219, note 2). Cf. in Attic ἤγαγον (infin. ἀγ-αγεῖν), 2d aor. of ἄγω *lead.*

ACCENT OF THE VERB

184. The accent of verbs (both simple and compound) is regularly *recessive* (§ 64).

1. But in compound verbs the written accent cannot recede beyond the augment: thus *πάρειμι be present*, *παρῆ was present.*

185. Infinitives, participles, and verbal adjectives, since they are in reality nouns (§ 159, 1 and 2), do not come under the rule of accent for verbs.

1. The accent of the infinitive and participle in each tense and voice must usually be learned by observation; but present and future infinitives and participles of the **-ω** form (§ 169, 1) are recessive in accent, and all infinitives in **-ναι** take their written accent on the penult.

2. The verbal adjective in **-τός** takes its written accent on the final syllable: thus **λυτός, λυτή, λυτόν** *loosed*, gen. **λυτοῦ**, etc. The verbal adjective in **-τέος** always has the acute accent on the penult: thus **λυτέος, λυτέᾱ, λυτέον** *needing to be loosed*, gen. **λυτέου**, etc.

Note. — Contract verbs (§ 199) are not an exception to the rule of § 184, since their accent in the uncontracted form was recessive. Some other apparent exceptions in accent are to be explained by contraction. See §§ 200, 1; 210, 1–2; 233, 1–2.

FORMATION OF TENSE STEMS

186. The various tense stems are formed from the theme by means of a tense suffix (or prefix, sometimes both). In primitive verbs (§ 165) we usually find also a variation

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185, 1 a. The epic infinitive in *-μεναι* or *-μεν* (§ 167 e) always has its written accent on the syllable preceding the ending: thus *δόμεναι to give*, *ἀγέμεν to lead.*

in the vowel of the theme (§§ 13–14): thus pres. *τήκ-ω melt*, aor. pass. *ἐ-τάκ-ην*; *πέτ-ομαι fly*, 2d aor. *ἐ-πτ-όμην*; *λείπ-ω leave*, perf. *λέ-λοιπ-α*, 2d aor. *ἔ-λιπ-ον*.

1. Verbs which show a variation between long and short vowels (§ 13) usually have the short vowel in the second aorist; elsewhere the long form: thus *τήκ-ω*, *τήξω*, etc. *melt*, but 2d aor. pass. *ἐ-τάκ-ην*.

2. Verbs which show the vowel variation ο, ε, (α) (§ 14) regularly have in the second aorist, and often in the perfect middle (cf. § 224, note), the form with no vowel or with *α* (§ 14, 1), in the second perfect the form with ο, and elsewhere the form with ε. Examples are:

PRESENT	FUTURE	2D PERFECT	2D AORIST
κλέπ-τω steal	*κλέψω*	*κέ-κλοφ-α*	*ἐ-κλάπ-ην*
(ἀπο-)κτείνω kill (for **κτεν-ιω*, § 39, 4)	*κτεν-ῶ*	*ἔ-κτον-α*	(Epic) *ἔ-κταν-ον*
λείπω leave (§ 14, 2)	*λείψω*	*λέ-λοιπ-α*	*ἔ-λιπ-ον*
φθείρω destroy (for **φθερ-ιω*, § 39, 4)	*φθερ-ῶ*	*ἔ-φθορ-α* PERFECT MIDDLE *ἔ-φθαρ-μαι*	*ἐ-φθάρ-ην*

187. Vowel Verbs. — In most verbs whose theme ends in a vowel, this vowel is long outside of the present system. After ε, ι, or ρ, an *α* becomes *ᾱ*, otherwise *η* (§ 15): thus *τῑμῶ* (-άω) *honor*, *τῑμήσω*, *ἐτίμησα*, *τε-τίμηκα*, *τε-τίμημαι*, *ἐτῑμήθην*; *φιλῶ* (-έω) *love*, *φιλήσω*, *ἐφίλησα*, etc.; *δηλῶ* (-όω) *show*, *δηλώσω*, *ἐδήλωσα*, etc.; *ἐῶ* (-άω) *permit*, *ἐᾱ́σω*, etc.; *δρῶ* (-άω) *do*, *δρᾱ́σω*, etc.

188. But some apparently vowel verbs had originally themes ending in a consonant. Such verbs naturally pre-

serve the short vowel throughout all their tenses, and, by analogy, some real vowel verbs do the same: thus τελῶ (-έω, for *τελεσ-ιω, cf. τέλος *end*) *finish*, fut. τελῶ, aor. ἐτέλεσα, perf. τε-τέλεκα, etc.: γελῶ (-άω), γελάσομαι, ἐγέλασα.

1. A few verbs have the short vowel only in certain tenses: thus αἱρῶ (-έω), αἱρήσω, etc., but aor. pass. ᾑρέθην.

189. Most verbs which keep the short vowel in all their tenses (§ 188), and, by analogy, some others, have in the perfect middle and aorist passive (and verbals, § 235) a σ at the end of the theme: thus τελῶ (-έω) *finish*, perf. mid. τετέλεσ-μαι, aor. pass. ἐτελέσ-θην; so also ἀκούω *hear* has ἤκουσμαι and ἠκούσθην; κελεύω *order* has κεκέλευσμαι and ἐκελεύσθην.

Note. — As most of these verbs originally had themes ending in σ or a lingual mute (§§ 26; 27, 3), there is nothing strange about the σ in the perfect middle and aorist passive.

190. ε in Tense Formation. — Some verbs vary between themes with ε (η) and themes without ε (η). Usually both themes are not found together in the same tense, but even this sometimes happens: thus βούλομαι (βουλ-) *wish*, fut. βουλήσομαι (βουλε-), aor. ἐβουλήθην; μένω (μεν-) *remain*, perf. μεμένηκα (μενε-); αἰσθάνομαι (αἰσθ-) *perceive*, fut. αἰσθήσομαι (αἰσθε-), aor. ᾐσθόμην (αἰσθ-); δοκῶ (-έω) (δοκε-), fut. δόξω (δοκ-). No rules in this matter can be laid down, but the eccentricities of such verbs may be learned from the Verb List, § 729.

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191 a. θ in Tense Formation. — In Homer, and sometimes in the Attic poets (very rarely in prose), a few verbs have forms from a present (or aorist) stem made with the suffix -θ- (-εθ$^{o}_{ε}$- or -αθ$^{o}_{ε}$-): thus ἐ-διώκ-**αθο**-ν (διώκω *pursue*), μετ-ε-κί-**αθο**-ν (κίω *go*), φλεγ-**έθω** (φλέγω *burn*), ἔ-σχ-**εθο**-ν (ἔχω *hold*).

191 b. Iterative Forms. — In Homer and Herodotus iterative forms

THE PRESENT SYSTEM

(PRESENT AND IMPERFECT)

192. Verbs may be divided into five classes, according to the way in which they form their present stem. These classes are: (1) the simple class, (2) the τ class, (3) the ι class, (4) the ν class, (5) the σκ class.

193. The Simple Class. — The simple class employs for the present stem the simple theme, with or without the variable vowel (§ 169). Verbs with the variable vowel show -ω in the first person singular of the present indicative active: thus λέγω (theme λεγ-, present stem λεγ$^{o}_{\epsilon}$-). Verbs without the variable vowel are -μι verbs (§ 170): thus φημί *say* (theme φη-, φα-, present stem φη-, φα-).

1. Primitive verbs whose themes show the interchange of long and short vowels (§ 13) usually have in the present the form with the long vowel (§ 186, 1): thus τήκω *melt* (theme τηκ- and τακ-), λῡ́ω *loose* (theme λῡ-, λυ-). The -μι verbs, however, have the long vowel only in the singular of the indicative active (see § 170, 1).

2. Primitive verbs whose themes show the vowel variation ο, ε (α) (§ 14), usually have in the present the form with ε (or ει or ευ, § 14, 2): thus πέμπω *send* (theme πεμπ-, πομπ-, present stem πεμπ$^{o}_{\epsilon}$-), λείπω *leave* (theme λοιπ-, λειπ-, λιπ-, present stem λειπ$^{o}_{\epsilon}$-), φεύγω *flee* (theme φευγ-, φυγ-, present stem φευγ$^{o}_{\epsilon}$-). See § 186, 2.

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of the imperfect and aorist are found, to denote a *repeated* past action. They are formed by adding the iterative suffix -σκ$^{o}_{\epsilon}$- to the tense stem of the imperfect or aorist: thus μένε-σκο-ν *kept remaining* (μένω *remain*), ποιέε-σκο-ν *kept doing* (ποιῶ (-έω) *do*), φύγε-σκο-ν *used to flee*, aorist (φεύγω *flee*). These forms are inflected like the imperfect, and seldom have an augment (§ 171 a–b).

Note. — Here belong also the verbs πλέω *sail*, χέω *pour*, θέω *run*, νέω *swim*, πνέω *breathe*, ῥέω *flow*, whose themes end in -ευ- (for *πλευ-ω, *χευ-ω, etc. See § 21).

3. A few verbs, mostly -μι verbs, have reduplication in the present system (§ 182): thus *τί-θημι* (θε-, θη-) *put*, *γί-γνομαι* (γον-, γεν-, γν-) *become*. (Cf. Latin *gi-gno*.)

194. The τ Class. — Some verbs, with stems in π, β, or φ, form the present tense stem by adding -τ$^{o}_{\epsilon}$ to the theme (cf. Latin *flec-to*): thus *τύπ-τω strike* (theme τυπ-, present stem τυπτ$^{o}_{\epsilon}$-), *καλύπ-τω cover* (theme καλυβ-, § 25), *σκάπ-τω dig* (theme σκαφ-, § 25).

195. The ι Class. — Many mute and liquid verbs form their present stem by adding the suffix -ι$^{o}_{\epsilon}$ to the theme (cf. Latin *fac-io*), but this suffix almost always combines in some way with the preceding letters. See § 39, and cf. § 292.

1. With κ, χ, τ, θ, the ι unites to form ττ (Ionic σσ, § 22): thus *κηρύττω proclaim* (theme κηρῡκ-, present stem κηρῡττ$^{o}_{\epsilon}$-) for *κηρῡκ-ιω: *ταράττω disturb* (theme ταραχ-) for *ταραχ-ιω. (See § 39, 1.)

2. With γ and δ the ι unites to form ζ (§ 39, 2): thus *σφάζω slay* (theme σφαγ-) for *σφαγ-ιω: *παίζω play* (theme παιδ-) for *παιδ-ιω.

Note 1. — Themes in -γγ- lose the first γ: thus κλάζω (theme κλαγγ-) for *κλαγγ-ιω.

Note 2. — In a number of verbs γ-ι seems to combine into ττ: thus τάττω *arrange* (theme ταγ-, cf. ταγ-ός *commander*), but a good many of these words can be shown to have had parallel themes in -κ-, and these probably influenced the rest.

195, 2 a. This form of the present in -ζ- sometimes gives rise to uncertainty about the aorist and future. In Homer verbs in -ζω not infrequently have ξ in the aorist and future: thus πολεμίζω (πολεμιδ-), πολεμίξω, ἐπολέμιξα.

3. With λ the ι assimilates to form λλ (§ 39, 3): thus *ἀγγέλλω* (theme *ἀγγελ-*) for **ἀγγελ-ιω*.

4. With ν and ρ the ι goes over to the preceding vowel and unites with it by contraction (§ 39, 4): thus *φαίνω show* (theme *φαν-*) for **φαν-ιω*: *κρίνω distinguish* (theme *κριν-*) for **κριν-ιω*: *σπείρω sow* (theme *σπερ-*) for **σπερ-ιω*.

Note. — A few apparently vowel verbs form their present with this suffix: thus *καίω* (for **καϝ-ι-ω*, theme *καυ-*, § 21) *burn*, *κλαίω* (for **κλαϝ-ι-ω*, theme *κλαυ-*, § 21) *weep*.

196. The ν Class. — A number of verbs form their present stem by adding to the theme a suffix containing ν (cf. Latin *cer-n-o*).

1. Suffix -ν^{o}_{ϵ}-. — Some verbs add ν^{o}_{ϵ}- alone: thus *τέμ-νω cut* (theme *τεμ-*).

2. Suffix -$\alpha\nu^{o}_{\epsilon}$-. — A good many verbs add -$\alpha\nu^{o}_{\epsilon}$-: thus *αἰσθ-άνομαι perceive* (theme *αἰσθ-*).

If the last syllable of the theme is short, a sympathetic nasal (ν with a lingual, μ with a labial, γ with a palatal) appears in the theme: thus *μανθ-άνω learn* (theme *μαθ-*), *λαμβ-άνω take* (theme *λαβ-*), *λαγχ-άνω get by lot* (theme *λαχ-*).

3. Suffix *-να-*, *-νη-* (§ 170, 1). — A very few verbs, mostly poetic, take a suffix *-να-*, *-νη-*; thus *πέρ-νη-μι sell* (*πέρ-να-μεν we sell*, theme *περ-*).

4. Suffix -$\nu\epsilon^{o}_{\epsilon}$-. — A few verbs take a suffix -$\nu\epsilon^{o}_{\epsilon}$- (§ 190): thus *ἱκ-νοῦ-μαι* (*-νέο-μαι*) *arrive* (theme *ἱκ-*).

5. Suffix *-νυ-*. Several verbs have a suffix *-νυ-*: thus *δείκ-νῡ-μι show* (theme *δεικ-*).

Note. — After a vowel this suffix appears as *-ννυ-*, but in most of these cases the extra ν comes from the assimilation of another consonant in which the theme originally ended: thus *ἕννυμι clothe* (theme originally *ϝεσ-*, cf. Latin *vestis*) for **ἑσ-νυμι*.

197. The σκ Class. — Several verbs form their present stem by adding to the theme *-σκ$^{o}_{\epsilon}$-* or *-ισκ$^{o}_{\epsilon}$-* (cf. Latin *gno-sco*); (regularly, vowel themes take *-σκ$^{o}_{\epsilon}$-*, and consonant themes *-ισκ$^{o}_{\epsilon}$-*): thus *ἀρέ-σκω please* (theme *ἀρε-*), *εὑρ-ίσκω find* (theme *εὑρ-*).

1. Some of these verbs have also reduplication in the present system (§ 182): thus *γι-γνώ-σκω know* (theme *γνω-*).

INFLECTION OF THE PRESENT AND IMPERFECT

198. The -ω Form. — For the paradigm see § 237; for an explanation of some of the forms see § 170, notes 1–3.

199. Contract Verbs. — Verbs in *ῶ* (*-άω*, *-έω*, *-όω*) contract the final vowel of the stem with the variable vowel $^{o}_{\epsilon}$-; for the paradigms see §§ 248–250.

1. In the optative, contract verbs almost always have *-ιη-* for the mode sign in the singular and *-ι-* in the dual and plural.

Note. — Rarely *-ι-* is found as mode sign in the singular, while *-ιη-* seldom, if ever, appears in the dual and plural (cf. § 160, note).

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199 a. Contract Verbs in Homer. — In Homer verbs in *-έω* and *-άω* are sometimes contracted as in Attic, but often remain uncontracted: thus *τελέει* and *τελεῖται*, from *τελῶ* (*-έω*) *finish*, *ναιετάω dwell*, *μενοινᾷς*, from *μενοινῶ* (*-άω*) *be eager*. Rarely verbs in *-άω* have the inflection of verbs in *-έω*: thus *μενοίνεον* (from *μενοινῶ* (*-άω*) *be eager*). Cf. § 199 e.

b. "Assimilation." — Verbs in *-άω*, when uncontracted, not infrequently have the regular uncontracted form, as stated in § 199 a, but more often they show in the manuscripts a peculiar assimilation, an *ο* sound prevailing over an adjacent *α* sound, and an *α* sound over an *ε* sound: thus *ὁρόω* for *ὁράω*, *ὁράᾳς* for *ὁράεις* (*ὁρῶ* (*-άω*) *see*). A long *syllable* in the original form is represented by a long *vowel* (or improper diphthong) in the assimilated form: thus *ὁρόωντες* for *ὁράοντες*, *ὁρόῳμι* for *ὁράοιμι*, *ὁρόωσα* for *ὁράουσα*. Two long vowels in succession are regularly avoided, unless they are necessary to preserve the meter: thus *ἡβώοντες* (not *ἡβώωντες*) for *ἡβάοντες*, *ἡβώοιμι* (not *ἡβώῳμι*) for *ἡβάοιμι*; but *μενοινώω*

2. Verbs of two syllables in -έω (originally -εύω, § 193, note) contract only when the contraction will give ει; otherwise they remain uncontracted: thus πλέω *sail*, πλεῖς, πλεῖ, πλεῖτον, πλεῖτον, πλέομεν, πλεῖτε, πλέουσι.

NOTE. — But δῶ (for δέω, *δε-ιω) *bind* is contracted throughout, and ξέω (for *ξεσω) *scrape* is usually contracted throughout.

3. A few verbs seem to have stems in -η-, and so have η wherever the ordinary contract verbs have ᾱ: thus ζῶ *live*, ζῇς, ζῇ, ζῆτον, ζῶμεν, ζῆτε, ζῶσι; subj. ζῶ, ζῇς, etc.; opt. ζῴην, ζῴης, etc.; impv. ζῆ, etc.; infin. ζῆν; partc. ζῶν. The most common of these verbs are ζῶ *live* and χρῶμαι *use;* for the others see the Verb List, § 729.

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for μενοινάω, ἡβώωσα for ἡβάουσα, since otherwise the original quantities would not be preserved.

199 c. Verbs in -όω hardly ever remain uncontracted, but if uncontracted they show an "assimilation" precisely as if they were verbs in -άω: thus ἀρόωσι for ἀρόουσι (ἀρῶ (-όω) *plow*).

NOTE. — There can be little doubt that these "assimilated" forms are spurious forms dating from Alexandrine times, produced from the contracted forms ὁρῶ, ὁρᾷς, etc., which were the only forms of such verbs in use at the time. Observe that the "assimilated" form has exactly the same quantities as the uncontracted form, and the latter can be everywhere restored to the text.

d. AEOLIC FORMS. — Homer sometimes treats contract verbs in -έω as if they were -μι verbs like τίθημι: thus φορῆ-ναι, φορή-μεναι (cf. § 200 a), infinitive from φορῶ (-έω) *bear*, ἀπειλή-την (cf. § 200 a), imperfect dual from ἀπειλῶ (-έω) *threaten.*

e. Contract Verbs in Herodotus. — Verbs in -άω in Herodotus are often contracted as in Attic, but sometimes when the α comes before an ο sound it is changed to ε, and the form then remains uncontracted: thus ὁρέω, ὁρέωσι, ὁρέοντες, Attic ὁρῶ (-άω), etc. *see.*

Verbs in -έω are usually uncontracted except when the ε is preceded by a vowel; then εο and εου usually contract into ευ (§ 18 a): thus ποιεῦσι, ἐποίευν (for Attic ποιοῦσι, ἐποίουν), from ποιῶ (-έω) *do.*

Verbs in -όω are regularly contracted as in Attic.

200. The -μι Form. — For the paradigms see §§ 251–254. Observe that the end vowel of the stem is long in the singular of the indicative active (§ 170, 1); elsewhere short.

1. In the subjunctive and optative the mode sign is regularly contracted with the final vowel of the theme (§ 170, 2–3); thus τιθῇς (subj.) for τιθέ-ῃς, τιθείην (opt.) for τιθε-ίην, from τίθημι *put.*

NOTE. — Three deponent verbs, δύναμαι *can*, ἐπίσταμαι *understand*, κρέμαμαι *hang*, are accented in the subjunctive and optative as if uncontracted: δύνωμαι, ἐπίστωμαι, κρέμωμαι; opt. 3d sing. δύναιτο, ἐπίσταιτο, κρέμαιτο.

THE FIRST AORIST SYSTEM

(ACTIVE AND MIDDLE)

201. The first aorist stem is formed by adding -σα- to the theme: thus παιδεύω *educate* (theme παιδευ-), aor. ἐ-παίδευ-σα (aorist stem παιδευσα-).

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200 a. Homer sometimes has the end vowel of -μι verbs long in forms other than those of the singular of the indicative active: thus τιθή-μεναι, infinitive active of τίθημι *put.*

b. Homer and Herodotus have in the third plural τιθεῖσι, διδοῦσι, etc., for *τιθε-νσι, *διδο-νσι, etc. (the accent is irregular); but regular forms ἴᾱσι, from εἶμι *go* (§ 261), and ἔᾱσι, from εἰμί *be* (§ 262 a).

c. Homer sometimes has -θι in the imperative: thus δίδωθι *give.* Herodotus in the third plural of the middle has forms with -αται, -ατο (Attic -νται, -ντο, § 167 d): τιθέαται ἐτιθέατο.

201 a. In Homer the first aorist (and future, § 212) of a good many verbs has σσ, but in nearly all such cases the theme of the verb originally ended in σ or a lingual mute (cf. § 30 a): thus ἐ-τέλεσ-σα, from τελῶ (έω) *finish* (theme τελεσ-, cf. τέλος *end*); ἐ-κόμισ-σα (for *ἐ-κομιδ-σα), from κομίζω *carry* (theme κομιδ-).

b. Homer has forms of the first aorist with a variable vowel ο/ε instead of α: thus ἐβήσετο *went*, from βαίνω; ἶξον *came*, from ἵκω; ἄξετε *lead* (impv.), from ἄγω.

1. The theme of primitive verbs usually appears in the first aorist with ε or with the long vowel (see § 186, 1–2): thus ἔτρεψα *turned*, ἔτηξα *melted*.

202. Vowel Verbs. — Most vowel verbs show a long vowel before the aorist suffix (§ 187): thus ἐῶ (-άω) *allow*, aor. εἴᾱ-σα (§ 15); τῑμῶ (-άω) *honor*, aor. ἐ-τίμη-σα (§ 15); ποιῶ (-έω) *do*, aor. ἐ-ποίη-σα; δηλῶ (-όω) *show*, aor. ἐ-δήλω-σα. For some apparent exceptions see § 188.

203. Mute Verbs. — A labial or palatal mute at the end of the stem combines with the σ of the suffix, and forms ψ or ξ (see §§ 28 and 29): thus ἔ-κοψα, from κόπτω *cut* (κοπ-); ἔ-γραψα, from γράφω *write* (γραφ-); ἐ-φύλαξα, from φυλάττω *guard* (φυλακ-); ἔ-σφαξα, from σφάζω *slay* (σφαγ-).

A lingual mute is dropped before the σ of the suffix (§ 30): thus ἔ-πεισα, from πείθω *persuade* (πειθ-); ἔ-σπεισα (see § 34), from σπένδω *pour* (σπενδ-).

204. Liquid Verbs. — Liquid verbs lose the σ of the aorist suffix, and in compensation (§ 16) lengthen the preceding vowel: thus φαίνω *show* (theme φαν-), aor. ἔφηνα; στέλλω *send* (theme στελ-), aor. ἔστειλα; κρίνω *distinguish* (theme κριν-), aor. ἔκρῑνα.

Note 1. — The σ of the suffix was first assimilated to the liquid, and later, when the two liquids became one, the preceding vowel was lengthened in compensation (§ 16). Thus, *ἐ-μεν-σα became ἔμεννα (which is the Aeolic form), and finally ἔμεινα.

Note 2. — After ι or ρ the lengthened form of α is always ᾱ; after other letters η sometimes appears, contrary to § 15, 1: thus περαίνω (περαν-) *finish*, aor. ἐπέρᾱνα; so also κερδαίνω (κερδαν-) *gain*, aor. ἐκέρδᾱνα, but φαίνω (φαν-) *show*, aor. ἔφηνα.

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204 a. Homer sometimes keeps σ in the aorist after a liquid: thus ἦρ-σα, from ἀραρίσκω (ἀρ-) *fit*; ἔ-κερ-σα, from κείρω (κερ-) *shear*.

205. Three verbs — *δίδωμι* (*δο-*, *δω-*) *give*, *ἵημι* (*ἑ-*, *ἡ-*) *send*, *τίθημι* (*θε-*, *θη-*) *put* — form the singular of their aorists active with the suffix *-κα*: thus *ἔδωκα*, *ἧκα*, *ἔθηκα*. See § 211, 3. Very rarely this form intrudes elsewhere: thus sometimes *ἔδωκαν* (= *ἔ-δο-σαν*, 3d plur.) *they gave*.

INFLECTION OF THE FIRST AORIST

206. The first aorist middle differs from the active only in the personal endings: thus active *ἐ-παίδευ-σα*, middle *ἐ-παιδευ-σά-μην*. For the paradigms see § 240.

Note. — In the third singular of the indicative active -α changes to -ε: *ἐπαίδευσε*. The imperatives *παίδευσον*, *παίδευσαι*, and the infinitive *παιδεῦσαι*, are irregular, and cannot be satisfactorily explained.

THE SECOND AORIST SYSTEM

(ACTIVE AND MIDDLE)

207. A considerable number of primitive verbs form their aorists without any suffix, and employ only the simple theme of the verb. These aorists fall into two classes, — those with, and those without the variable vowel.

1. Consonant themes are inflected with the variable vowels $\frac{ο}{ε}$; vowel themes follow the *-μι* form of inflection.

Note 1. — A very few second aorists go over to the inflection of the first aorist: so *ἔ-χε-α* (*ἔχευα*) *poured* (for **ἐχευ-ν*, § 14, 1, note).

Note 2. — The stem of the second aorist always differs from the present stem, since otherwise its forms would be confused with those of the imperfect.

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207 a. In Homer the second aorist is found much more frequently than in Attic, and consonant themes are often inflected in the middle without the variable vowel: thus *ἐ-δέγ-μην*, from *δέχ-ομαι receive*; *ἔ-μικ-το*, from *μείγ-νῦ-μι mix*. Liquid themes sometimes undergo metathesis (§ 38): thus *βλῆ-το was hit*, from *βάλλω* (theme *βαλ-*).

Note 3. — Few verbs have both a first and a second aorist in use at the same time. In such case, however, the two aorists always differ in meaning, the first aorist being transitive, and the second intransitive: thus ἔστησε *caused to stand, erected*, ἔστην *stood.*

208. Second Aorist of the -ω Form. — The second aorist of the -*ω* form has regularly that form of the stem with no vowel or with *α* (see §§ 14; 186, 2): thus *ἐ-πτ-όμην*, from *πέτ-ομαι fly; ἐ-τραπ-όμην*, from *τρέπ-ω turn;* so also *ἔ-λιπ-ον*, from *λείπ-ω leave* (§ 14, 2); *ἔ-φυγ-ον*, from *φεύγ-ω flee* (§ 14, 2).

1. The verb *ἄγω lead* has a reduplicated (§ 183) second aorist *ἤγαγον* (infin. *ἀγ-αγ-εῖν*, § 179); so also *εἶπον said*, probably for **ἐ-ϝε-ϝεπ-ον* (from root *ϝεπ-*).

209. Second Aorist of the -μι Form. — In the second aorist of the -*μι* form the stem is the simple theme of the verb: thus *ἔ-στη-ν* (*στα-*, *στη-*) *stood*, *ἔ-δο-μεν* (*δο-*, *δω-*) *gave* (1st person plural).

INFLECTION OF THE SECOND AORIST

210. The -ω Form. — The second aorist of the -*ω* form is inflected with the variable vowel $\frac{o}{\epsilon}$-. For the paradigm see § 241.

Note. — The following imperatives active of the second aorist have irregular accent: εἰπέ *say*, ἐλθέ *come*, εὑρέ *find*, ἰδέ *see*, λαβέ *take;* but not when compounded: thus ἄπ-ελθε *be off!*

211. The -μι Form. — In the -*μι* form the endings are attached directly to the stem, the final vowel of which is long in the indicative, infinitive, and imperative (except

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208, 1 a. In Homer reduplicated second aorists are rather frequent: thus ἐ-πέ-φραδ-ον, from φράζω *declare*, πέ-πιθ-ον, from πείθω *persuade*, πέ-φν-ον *slew* (cf. φόν-ος *murder*), etc.

210 a. In Homer the same verb sometimes has forms with and without the variable vowel: thus ἔκλυο-ν *heard*, imperative κλῦ-θι.

the impv. 3d plur.): thus ἔστην *stood*, ἔβην *went*, infin. βῆναι, but opt. βαίην, 3d plur. impv. βάντων.

1. The subjunctive contracts a final α, ε, or ο of the theme with the ω or η of the mode sign (§ 170, 2): thus θῇς for θέ-ῃς (τίθημι *put*), δῶ for δό-ω (δίδωμι *give*).

2. In the optative the ι of the mode sign contracts with the final vowel of the theme (§ 170, 3): thus θείην, θεῖμεν (τίθημι *put*).

Note. — But two deponent verbs, ἐπριάμην *bought* (§ 257) and ὠνήμην *received profit*, are accented as if uncontracted (cf. § 200, note).

3. Three verbs, δίδωμι *give*, ἵημι *send*, τίθημι *put*, keep the vowel of their stems short throughout the second aorist; in the singular of the indicative active they have forms with -κα (§ 205); and in the infinitive and imperative they are slightly peculiar. For their conjugation see §§ 255, 256, 260.

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211 a. Properly, in the second aorist, as in the present, of -μι verbs, the long form should be found only in the singular of the indicative active (see § 200). So we should have sing. ἔβην, ἔβης, ἔβη, dual ἔβᾰτον, etc., plur. ἔβᾰμεν, etc. But in Attic the long vowel of the singular has crowded into the dual and plural, except in δίδωμι, ἵημι, τίθημι. In Homer, as might be expected, we sometimes find forms with the short vowel: thus βάτην *they (two) went*, ἔ-χυ-το *was poured* (ἔχευα).

211, 1 a. In Homer the subjunctive of the second aorist of -μι form is usually uncontracted: thus θέ-ωμεν, ἀφ-έ-ῃ. But in such case the root vowel usually appears in its long form: thus θή-ῃ (Attic θῇς, for θέ-ῃς), δώ-η-σι or δώ-ῃ (Attic δῷ, for δό-ῃ). Before the endings -τον, -μεν, -τε of the active, and in most forms of the middle, the mode vowel is then short (§ 160 a): thus στή-ε-τον, δώ-ο-μεν, βλή-ε-ται (from βάλλω *throw*), φθι-ό-μεσθα (from φθίνω *waste away*).

211, 1 b. In Herodotus -αω and -εω remain uncontracted in the subjunctive, -αω as elsewhere becoming -εω (§ 199 e): thus στέ-ω-μεν (for στά-ω-μεν, Attic στῶμεν).

211, 2 a. In Attic no second aorist optative of themes in -υ- or -ι- happens to occur. In Homer such an optative is sometimes found: thus δύη (for *δυιη), δῦμεν (for *δυιμεν), from δύω *enter*, φθίμην (for *φθιιμην), φθῖτο (for *φθιιτο) from φθίνω *waste away, perish*.

THE FUTURE SYSTEM

(ACTIVE AND MIDDLE)

212. The stem of the future is, in general, the same as that of the first aorist (§ 201), except that the variable vowel $^{o}_{\epsilon}$ appears in the suffix instead of *α*: thus *παιδεύ-ω* *educate*, aor. *ἐ-παίδευ-σα*, fut. *παιδεύ-σω* (stem *παιδευσ*$^{o}_{\epsilon}$).

1. Some few verbs in *-ῶ* (*-έω*) and *-άζω* drop the *σ* of the future and contract. This happens only when the *σ* of the tense sign is preceded by a short vowel (*α* or *ε*) which in turn is preceded by a short syllable: thus *τελῶ* (*-έω*) *finish*, fut. *τελῶ* (for *τελέ-σω*, *τελέω*); *βιβάζω* *make go*, fut. *βιβῶ* for (*βιβά-σω*, *βιβάω*); so also *ἐλῶ* (for *ἐλά-σω*), future of *ἐλαύνω* *drive*. These futures are usually reckoned among the Attic futures of § 215.

213. Liquid Verbs. — Liquid verbs form their futures with the suffix *-εω* (for *-εσω*, § 37); the *ε* is contracted with the following vowel, as in the present of *φιλῶ* (*-έω*), §§ 199, 249: thus *φαίνω* *show* (theme *φαν-*), fut. *φανῶ*, for *φανέω*.

NOTE. — The *ε* here is probably a mere help vowel, generated in the pronunciation of a liquid before *σ*: thus **φαν-σω* (regularly formed like *λῡ́-σω*) soon became **φανεσω*, then *φανέω*, and finally *φανῶ*.

214. Doric Future. — A few verbs form their future with a suffix *-σε*$^{o}_{\epsilon}$, which undergoes the regular contraction. This is found only in verbs which employ the future middle in an active meaning; such verbs have also the regular future in *-σομαι*: thus *πνέω* *breathe*, fut. *πνευσοῦμαι* or *πνεύσομαι*; *φεύγω* *flee*, fut. *φευξοῦμαι* or *φεύξομαι*. This

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213 a. A few liquid verbs in Homer and the Attic poets have a future in *-σω* (cf. § 204 a): thus *ὄρνῡμι* *rouse*, fut. *ὄρσω*.

is the regular form of the future in the Doric dialect, and so it is usually called the Doric Future.

215. Attic Future. — Verbs in *-ίζω* also take the future suffix *-σε$^{o}_{\epsilon}$-*, but drop the *σ* between the two vowels (§ 37), which then contract: thus *νομίζω think*, fut. *νομιῶ* (for **νομισεω*, **νομιεω*). This is usually called the Attic Future.

216. Four or five verbs have no future suffix, so that their future tense has the form of a present: thus *ἔδομαι shall eat*, *πίομαι shall drink*.

Note. — These forms are really old subjunctives with a short mode sign (§ 160 a), which have come to be used as futures (cf. § 555, note).

INFLECTION OF THE FUTURE

217. The future belongs to the *-ω* form of inflection; for the paradigms see §§ 238–239.

THE FIRST PERFECT SYSTEM (ACTIVE)

(PERFECT AND PLUPERFECT)

218. The stem of the first perfect is formed by reduplicating (§ 178) the theme and adding the suffix *-κα*: thus *λέ-λυ-κα*, from *λύω loose*.

1. A lingual mute is dropped before *-κα*: thus *πέ-πει-κα*, from *πείθ-ω persuade*. A *ν* either disappears or is changed to *γ*-nasal: thus *κέ-κρι-κα*, from *κρίνω distinguish*, but *πέ-φαγ-κα*, from *φαίνω show*.

2. Vowel verbs usually have a long vowel (§ 187) before the suffix *-κα*: thus *τε-τίμη-κα*, from *τῑμῶ* (*-άω*) *honor*; *πε-ποίη-κα*, from *ποιῶ* (*-έω*) *do*.

3. Some liquid themes undergo metathesis (§ 38), and so are treated as vowel themes (§ 163, 1): thus *βέ-βλη-κα*,

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218 a. In Homer the first perfect is found only in vowel verbs.

from βάλλω (βαλ-) *throw;* κέ-κμη-κα, from κάμνω (καμ-) *labor.*

4. Stems of one syllable with the vowel variation ο, ε, (α) (§ 14, 1) have in the first perfect the form with α, — borrowed, probably, from the perfect middle (§ 224, 1, note): thus ἔσταλκα, from στέλλω (στελ-, σταλ-) *send;* ἔφθαρκα, from φθείρω (φθορ-, φθερ-, φθαρ-) *destroy.*

THE SECOND PERFECT SYSTEM (ACTIVE)

(PERFECT AND PLUPERFECT)

219. The stem of the second perfect (confined almost wholly to primitive verbs) is formed by reduplicating (§ 178) the theme, and adding the suffix -α: thus γέ-γραφ-α, from γράφω (γραφ-) *write.*

1. Most stems ending in π, β, κ, or γ change the last letter into the corresponding rough mute (§ 12, 2): thus βέ-βλαφ-α, from βλάπτω (βλαβ-) *injure;* ἦχ-α, from ἄγω (ἀγ-) *lead.*

2. Verbs whose themes show the variation of long and short vowels (§ 13) have in the second perfect the long vowel (§ 186, 1): thus τέ-τηκ-α, from τήκω (τηκ-, τακ-) *melt.*

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219 a. Properly in the perfect system (which really belongs to the -μι form of inflection) we should have in the singular of the indicative active the form of the theme with ο, and elsewhere the form with no vowel or with α (§ 14). (Compare the inflection of οἶδα, § 259.) Many peculiar forms in Homer are made clear by this simple fact: thus ἐΐκτην, from ἔοικα *am like;* ἐπέπιθμεν, from πέ-ποιθ-α *trust;* γεγάτην (for *γε-γν-την, § 14, 1, note), from γέ-γον-α *have become;* πέ-πασθε (for *πε-παθ-τε, § 26), from πέ-πονθ-α *have suffered.* So also πε-φυγ-μένος, perfect middle participle of φεύγω *flee.* So also in Attic τέ-τραμ-μαι, τέ-θραμ-μαι, ἔ-στραμ-μαι, etc. (§ 224, 1, note).

219, 1 a. Homer never makes rough a labial or palatal mute in the perfect active.

3. Verbs whose themes show the vowel variation *ο*, *ε*, (*α*) (§ 14) have in the second perfect the form with *ο* (or *οι*) (§ 186, 2): thus *τέ-τροφ-α*, from *τρέφω* (*τροφ-*, *τρεφ-*, *τραφ-*) *nourish;* *λέ-λοιπ-α*, from *λείπω* (*λοιπ-*, *λειπ-*, *λιπ-*) *leave.*

Note 1. — Themes with the variation *ου*, *ευ*, *υ* (§ 14, 2) should also have (*ο*) *ου* in the second perfect, but the only example of this regular form is the Epic *εἰλήλουθα* *have come.* All others have *ευ*, as *πέ-φευγ-α*, from *φεύγω* (*φευγ-*, *φυγ-*) *flee.*

Note 2. — Verbs with Attic reduplication (§ 179) regularly have the short form of the root: thus *ἀλ-ήλιφ-α*, from *ἀλείφω* *anoint.*

220. A few second perfects are formed without any suffix, the endings being added directly to the reduplicated theme: thus *ἕ-στα-μεν* *we stand*, *τε-θνά-ναι* *to be dead.* Such forms are never found in the singular of the indicative (cf. §§ 219 a and 258).

INFLECTION OF THE PERFECTS ACTIVE

(First and Second)

221. The first and second perfect systems are alike in their inflection. For the paradigms see §§ 242–243.

Note. — In the third singular of the indicative active -*α* changes to -*ε*: *πεπαίδευκε* (cf. § 206, note).

1. For the subjunctive and optative the perfect participle with the corresponding form of *εἰμί* *am* is very often used: thus *πεπαιδευκὼς ὦ*, *πεπαιδευκὼς εἴην* (cf. § 227)..

2. The imperative is hardly ever found except in perfects with present meaning: thus *ἕσταθι* *stand.*

THE PLUPERFECTS ACTIVE

(first and second pluperfects)

222. The stem of the pluperfect active is the same as that of the perfect active, with the substitution of *ε* or

η for the *α* of the suffix : thus 1st perf. *λέλυκα*, 1st plup. *ἐ-λε-λύ-κη*; 2d perf. *γέγραφα*, 2d plup. *ἐ-γε-γράφ-η*.

INFLECTION OF THE PLUPERFECTS ACTIVE
(First and Second)

223. For the inflection of the pluperfects active see the paradigms §§ 242–243. For the augment see § 176.

THE PERFECT MIDDLE SYSTEM

PERFECT, PLUPERFECT, AND FUTURE PERFECT

224. The stem of the perfect middle is the reduplicated theme, to which the endings are attached directly: thus *λέ-λυ-μαι*, from *λύω loose*.

1. The perfect middle in general agrees with the first perfect active in vowel changes of the theme and the retention or rejection of *ν*. Examples are:

τε-τίμη-μαι, from *τιμῶ* (*-άω*) *honor*.
πε-ποίη-μαι, from *ποιῶ* (*-έω*), *do*.
πέ-πεισ-μαι (§ 27, 3), from *πείθ-ω persuade*.
ἔ-σταλ-μαι, from *στέλλω* (*στελ-*, *σταλ-*) *send*.
κέ-κρι-μαι, from *κρίνω* (*κριν-*) *distinguish*.
βέ-βλη-μαι (§ 38, 1), from *βάλλω* (*βαλ-*) *throw*.

Note. — Properly the perfect middle of primitive verbs with the vowel variation ο, ε, (α) (§§ 14, 1 and 186, 2), should have the form of the theme with no vowel or *α*: thus *τέ-θραμ-μαι* (*τρέφω nourish*), *τέ-τραμ-μαι* (*τρέπω turn*), *ἔ-στραμ-μαι* (*στρέφω turn*), *ἔ-σπαρ-μαι* (*σπείρω* (*σπερ-*) *sow*), *τέ-τα-μαι* (for **τε-τν-μαι* (§ 14, 1, note), from *τείνω* (*τεν-*) *stretch*), *πέ-πυσ-μαι* (*πυνθάνομαι* (*πευθ-*, *πυθ-*) *learn*); but the form of the theme with ε has often intruded: thus *πέ-πεμ-μαι* (*πέμπ-ω send*), *πέ-πεισ-μαι* (*πείθ-ω persuade*).

For *σ* at the end of the stem in the perfect middle of some verbs see § 189.

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222 a. Ionic usually has the uncontracted forms *-εα*, *-εα-ς*, *-εε* in the singular of the pluperfect: thus *πεποίθεα trusted*, *ᾔδεε(ν) knew*.

INFLECTION OF THE PERFECT AND PLUPERFECT MIDDLE

225. 1. The inflection of the perfect middle system of vowel verbs may be seen in § 244. In mute or liquid verbs the final consonant of the theme before the personal endings is subject to the euphonic changes mentioned in §§ 25–31 and 35. These may be seen from the paradigms § 247.

2. When the *σ* at the end of the perfect middle stem of some verbs (§ 189) comes before *σ* in a personal ending, the two sigmas are reduced to one (§ 35): thus *τε-τέλεσ-μαι*, *τε-τέλεσαι* (for **τε-τελεσ-σαι*), from *τελῶ* (*-έω*) *finish;* see § 247.

226. In the third person plural of the indicative middle consonant stems employ the perfect participle with *εἰσί* *they are* for the perfect, and with *ἦσαν* *they were* for the pluperfect, since the endings *-νται*, *-ντο* are regularly used only after a vowel: thus *ἠγμένοι εἰσί*, *they have been led.*

227. The perfect middle subjunctive and optative (like the third plural of the indicative) are periphrastic. They are made by combining the perfect participle with the subjunctive and optative of *εἰμί* *am* (cf. Latin *amatus sim*, *amatus essem*); thus *πεπαιδευμένος ὦ*, *πεπαιδευμένος εἴην.*

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226 a. In Ionic the endings *-αται*, *-ατο* (Attic *-νται*, *-ντο*, § 167 d), are employed in the third plural with consonant themes, and sometimes even with vowel themes; before these endings *π*, *β*, *κ*, *γ*, are usually changed to the corresponding rough mutes: thus *τε-τάχ-αται*, *ἐ-τε-τάχ-ατο*, from *τάττω* (*ταγ-*) *arrange* (Attic *τεταγμένοι εἰσί*, *τεταγμένοι ἦσαν*). So also *βε-βλή-ατο*, from *βάλλω* (*βαλ-*) *throw.* Herodotus is very fond of these endings, and uses them often with vowel verbs (the vowel before them being always made short): thus *οἰκέ-αται* (Attic *ᾤκη-νται*), from *οἰκῶ* (*-έω*) *inhabit.*

NOTE. — A few perfects middle that have a present meaning form their subjunctive and optative directly from the stem: so *μέμνημαι remember*, from *μιμνῄσκω remind;* subj. *μεμνῶμαι*, opt. *μεμνῄμην* or *μεμνῴμην*, 2d pers. *μεμνῇ-ο*, for **με-μνη-ι-(σ)ο*, etc.

THE FUTURE PERFECT

228. The stem of the future perfect is formed by adding $-\sigma^{o}_{\epsilon}-$ to the stem of the perfect middle. A vowel before $-\sigma^{o}_{\epsilon}-$ is always long, although in the perfect middle it may have been short: thus **λε-λῦ́**-*σο-μαι* (perf. mid. **λέ-λυ**-*μαι*) from *λύω loose; δε-δή-σο-μαι* (perf. mid. *δέ-δε-μαι*) from *δῶ* (*δέω*) *bind.*

INFLECTION OF THE FUTURE PERFECT

229. The future perfect is inflected with the middle endings. It differs from the future middle only in having reduplication. Its meaning is almost always passive. For the paradigm see § 244.

230. Future Perfect Active. — Most verbs form their future perfects active periphrastically by combining the perfect participle with *ἔσομαι shall be:* thus *γε-γραφὼς ἔσομαι shall have written* (cf. in Latin the corresponding passive form *scriptus ero*). But two perfects with present meaning, in frequent use, have developed a special future perfect active. These are *τέθνηκα am dead* (*(ἀπο)θνῄσκω die*), fut. perf. *τεθνήξω shall be dead;* and *ἕστηκα stand* (*ἵστημι set up*), fut. perf. *ἑστήξω shall stand.*

THE FIRST AORIST PASSIVE SYSTEM

231. The stem of the first aorist passive is formed by adding to the theme of the verb the suffix *-θε-*, the *ε* of which appears as *η* in the indicative, infinitive, and imper-

ative (except the 3d plur. impv., cf. § 211): thus ἐ-λύ-θη-ν, from λύω *loose.*

1. Before the θ of the suffix a labial or palatal mute (π, β, κ, γ) becomes coördinate (§ 25); a lingual mute becomes σ (§ 26): thus ἐ-πρά**χ**-θη-ν (πρᾱ**γ**-), from πράττω *do;* ἐ-λεί**φ**-θη-ν (λει**π**-), from λείπω *leave;* ἐπείσ-θη-ν (πει**θ**-), from πείθω *persuade.*

2. Vowel verbs show a vowel of the same length as in the perfect middle: thus ἐ-τῑμή-θη-ν (perf. mid. τε-τίμη-μαι), from τῑμῶ (-άω) *honor;* ἐ-δό-θη-ν (perf. mid. δέ-δο-μαι), from δίδωμι *give;* ἐ-κρί-θη-ν, perf. mid. κέ-κρι-μαι, from κρίνω *distinguish.*

3. For the σ before the suffix of some verbs (ἐτελέσθην, ἠκούσθην, etc.) see § 189.

4. Primitive verbs whose themes show the vowel variation ο, ε, (α) (§ 14) usually have in the first aorist passive the form with ε: thus ἐ-τρέφ-θη-ν, from τρέπω (τροπ-, τρεπ-, τραπ-) *turn;* ἐ-λείφ-θην, from λείπω (λοιπ-, λειπ-, λιπ-) *leave.*

SECOND AORIST PASSIVE

232. The stem of the second aorist passive is formed by adding the suffix -ε- to the theme of the verb. This ε appears as η in the indicative, infinitive, and imperative (except the 3d plur. impv., cf. § 211): thus ἐ-φάν-η-ν, from φαίνω (φαν-) *show.*

1. Primitive verbs whose themes show the variation between a short and a long vowel (§ 13) have in the second aorist passive the form with the short vowel (§ 186, 1): thus ἐ-τάκ-η-ν, from τήκ-ω (τηκ-, τακ-) *melt.*

2. Primitive verbs whose themes show the vowel variation ο, ε, (α) (§ 14) have in the second aorist passive

the form with α (§ 186, 2): thus ἐ-στάλ-η-ν, from στέλλω (στελ-, σταλ-) *send.*

INFLECTION OF THE AORISTS PASSIVE

(First and Second)

233. The first and second aorists passive are alike in their inflection. They take the active endings (§ 166, 1), and closely resemble the second aorist of the -μι form. For the paradigms see §§ 245–246.

1. The subjunctive contracts the ε of the passive suffix with the ω or η of the mode sign (§ 160, 2): thus λυθῶ for λυ-θέ-ω (λύω *loose*).

2. The optative has for mode sign -ιη- in the singular and ι in the plural (§ 160, 1). The ι of the mode sign is contracted with the ε of the suffix (§ 160, 2): thus λυθείην, λυθεῖμεν (λύω *loose*).

Note. — In the dual and plural -ιη- sometimes is found as the mode sign, but there is little doubt that this is due to errors of copyists, who were influenced by the analogy of the singular.

3. The imperative ending -θι in the first aorist passive becomes -τι to avoid rough mutes at the beginning of two successive syllables (§ 40): thus λύθη-τι (for *λυθη-θι).

THE FUTURES PASSIVE

(FIRST AND SECOND FUTURES PASSIVE)

234. The stem of the future passive is formed by adding -σ$^{o}_{ε}$- to the stem of the aorist passive (cf. §§ 212;

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233 a. In the third plural indicative Homer often has the ending -ν for -σαν, always with a short vowel preceding (§ 167 c): thus ἔ-τραφ-ε-ν *were reared*, Attic ἐ-τράφ-η-σαν.

233, 1 **a.** In Homer the subjunctive of the second aorist passive has the same peculiar form as the second aorist active of the -μι form (see § 211, 1 a): thus φανή-ῃ (Attic φανῇ, for φανέ-ῃ) from φαίνω *show*, δαμή-ετε (§ 160 a) from δάμνημι *subdue.*

228): thus *λυθή-σο-μαι* (aor. pass. *ἐ-λύθη-ν*), from *λῡ́ω* *loose; φανή-σο-μαι* (aor. pass. *ἐ-φάνη-ν*), from *φαίνω show.*

1. The future passive is inflected like the future middle. For the paradigms see §§ 245; 246, 1.

VERBAL ADJECTIVES

235. The stems of the verbal adjectives are formed by adding *-το-* and *-τεο-* to the theme, which usually has the same form as in the first aorist passive, except that a rough mute is made coördinate before the *τ* of the suffix (§ 25): thus,

	Aorist Passive	Verbals
λῡ́ω loose	*ἐ-λύ-θην*	*λυ-τός, λυ-τέος*
τῑμῶ (-άω) honor	*ἐ-τῑμή-θην*	*τῑμη-τός, τῑμη-τέος*
πείθω persuade	*ἐ-πείσ-θην*	*πεισ-τός, πεισ-τέος*
κρί̄νω distinguish	*ἐ-κρί-θην*	*κρι-τός, κρι-τέος*
τάττω arrange (ταγ-)	*ἐ-τάχ-θην*	*τακ-τός, τακ-τέος*
τρέφω nourish	*ἐ-θρέφ-θην*	*θρεπ-τός, θρεπ-τέος*

1. The verbal adjectives belong to the first and second declensions of adjectives (*λυτός, -ή, -όν*; *λυτέος, -ᾱ, -ον*). See § 117. For the accent see § 185, 2.

2. The verbal in *-τός* expresses what has been done or may be done; that in *-τέος* what needs doing: thus *λυτός* *loosed* or *loosable; λυτέος needing to be loosed.*

236. The meanings of the different persons, numbers, modes, tenses, and voices, may be seen from the following paradigm and synopsis of *παιδεύω educate.* The meanings of the subjunctive and optative have no brief equivalent in English, and they must be learned from the chapter on Syntax.

Present Indicative Active of **παιδεύω** *educate*

	SINGULAR	DUAL	PLURAL
1.	**παιδεύω** *I educate*		**παιδεύομεν** *we educate*
2.	**παιδεύεις** *you educate*	**παιδεύετον** *you (two) educate*	**παιδεύετε** *you educate*
3.	**παιδεύει** *he educates*	**παιδεύετον** *they (two) educate*	**παιδεύουσι** *they educate*

SYNOPSIS OF THE VERB **παιδεύω** *educate*

THE PRESENT AND IMPERFECT

	Active	*Middle*	*Passive*
Indic.	**παιδεύω** *I educate* (or *am educating*)	**παιδεύομαι** *I educate for myself, get educated* (or *am getting educated*)	The present middle is used also as passive (§ 158, 1)
	ἐπαίδευον *I was educating*	**ἐπαιδευόμην** *I was getting educated*	
Subj.	**παιδεύω**	**παιδεύωμαι**	
Opt.	**παιδεύοιμι**	**παιδευοίμην**	
Impv.	**παίδευε** *educate*	**παιδεύου** *get educated*	
Infin.	**παιδεύειν** *to educate*	**παιδεύεσθαι** *to get educated*	
Partic.	**παιδεύων** *educating*	**παιδευόμενος** *getting educated*	

THE FUTURE

Indic.	**παιδεύσω** *I shall educate*	**παιδεύσομαι** *I shall get educated*	**παιδευθήσομαι** *I shall be educated*
Opt.	**παιδεύσοιμι**	**παιδευσοίμην**	**παιδευθησοίμην**
Infin.	**παιδεύσειν** *to be about to educate*	**παιδεύσεσθαι** *to be about to get educated*	**παιδευθήσεσθαι** *to be about to be educated*
Partic.	**παιδεύσων** *about to educate*	**παιδευσόμενος** *about to get educated*	**παιδευθησόμενος** *about to be educated*

SYNOPSIS OF **παιδεύω** *educate* (*continued*)

THE AORISTS

	Active	*Middle*	*Passive*
Indic.	**ἐπαίδευσα** *I educated*	**ἐπαιδευσάμην** *I got educated*	**ἐπαιδεύθην** *was educated*
Subj.	**παιδεύσω**	**παιδεύσωμαι**	**παιδευθῶ**
Opt.	**παιδεύσαιμι**	**παιδευσαίμην**	**παιδευθείην**
Impv.	**παίδευσον** *educate*	**παίδευσαι** *get educated*	**παιδεύθητι** *be educated*
Infin.	**παιδεῦσαι** *to educate*	**παιδεύσασθαι** *to get educated*	**παιδευθῆναι** *to be educated*
Partic.	**παιδεύσᾱς** *having educated*	**παιδευσάμενος** *having got educated*	**παιδευθείς** *having been educated*

THE PERFECT AND PLUPERFECT

Indic.	**πεπαίδευκα** *I have educated* **ἐπεπαιδεύκη** *I had educated*	**πεπαίδευμαι** *I have got* (or *am*, § 534) *educated* **ἐπεπαιδεύμην** *I had got* (or *was*, § 534) *educated*	The perfect middle is used also as passive (§ 158, 1)
Subj.	**πεπαιδεύκω**	**πεπαιδευμένος ὦ**	
Opt.	**πεπαιδεύκοιμι**	**πεπαιδευμένος εἴην**	
Impv.	[**πεπαίδευκε**]	**πεπαίδευσο** *be educated*	
Infin.	**πεπαιδευκέναι** *to have educated*	**πεπαιδεῦσθαι** *to have got* (or *to be*, § 534) *educated*	
Partic.	**πεπαιδευκώς** *having educated*	**πεπαιδευμένος** *having got educated*, or simply *educated* (§ 534)	

THE FUTURE PERFECT

	Active. See § 230.	(*Middle and*) *Passive.* See § 229.
Indic.	**πεπαιδευκὼς ἔσομαι** *I shall have educated*	**πεπαιδεύσομαι** *I shall have* (*got* or) *been educated*, or *shall be educated* (cf. § 538)
Opt.	**πεπαιδευκὼς ἐσοίμην**	**πεπαιδευσοίμην**
Infin.	**πεπαιδευκὼς ἔσεσθαι** *to be about to have educated* etc.	**πεπαιδεύσεσθαι** *to be about to have* (*got* or) *been educated*
Partic.		**πεπαιδευσόμενος** *about to have* (*got* or) *been educated*

VERBAL ADJECTIVES

παιδευτός *educated* or *capable of being educated*
παιδευτέος *needing to be educated*

237. **Present System**

παιδεύ-ω, educate

		Active Present	Active Imperfect	Middle (Passive) Present	Middle (Passive) Imperfect
Indicative.	S. 1	παιδεύω	ἐ-παίδευο-ν	παιδεύο-μαι	ἐ-παιδευό-μην
	2	παιδεύεις	ἐ-παίδευε-ς	παιδεύῃ, or -ει	ἐ-παιδεύου
	3	παιδεύει	ἐ-παίδευε	παιδεύε-ται	ἐ-παιδεύε-το
	D. 2	παιδεύε-τον	ἐ-παιδεύε-τον	παιδεύε-σθον	ἐ-παιδεύε-σθον
	3	παιδεύε-τον	ἐ-παιδευέ-την	παιδεύε-σθον	ἐ-παιδευέ-σθην
	P. 1	παιδεύο-μεν	ἐ-παιδεύο-μεν	παιδευό-μεθα	ἐ-παιδευό-μεθα
	2	παιδεύε-τε	ἐ-παιδεύε-τε	παιδεύε-σθε	ἐ-παιδεύε-σθε
	3	παιδεύουσι	ἐ-παίδευο-ν	παιδεύο-νται	ἐ-παιδεύο-ντο
Subjunctive.	S. 1	παιδεύω		παιδεύω-μαι	
	2	παιδεύῃς		παιδεύῃ	
	3	παιδεύῃ		παιδεύη-ται	
	D. 2	παιδεύη-τον		παιδεύη-σθον	
	3	παιδεύη-τον		παιδεύη-σθον	
	P. 1	παιδεύω-μεν		παιδευώ-μεθα	
	2	παιδεύη-τε		παιδεύη-σθε	
	3	παιδεύωσι		παιδεύω-νται	
Optative.	S. 1	παιδεύοι-μι		παιδευοί-μην	
	2	παιδεύοι-ς		παιδεύοι-ο	
	3	παιδεύοι		παιδεύοι-το	
	D. 2	παιδεύοι-τον		παιδεύοι-σθον	
	3	παιδευοί-την		παιδευοί-σθην	
	P. 1	παιδεύοι-μεν		παιδευοί-μεθα	
	2	παιδεύοι-τε		παιδεύοι-σθε	
	3	παιδεύοιε-ν		παιδεύοι-ντο	
Imperative.	S. 2	παίδευε		παιδεύου	
	3	παιδευέ-τω		παιδευέ-σθω	
	D. 2	παιδεύε-τον		παιδεύε-σθον	
	3	παιδευέ-των		παιδευέ-σθων	
	P. 2	παιδεύε-τε		παιδεύε-σθε	
	3	παιδευό-ντων		παιδευέ-σθων	
Infin.		παιδεύειν		παιδεύε-σθαι	
Part.		παιδεύων, -ουσα, -ον		παιδευό-μενό-ς, -η, -ον	

Note. — For an explanation of some of the forms see § 170, notes 1–3.

Future System.

238. Vowel Verbs. — 239. Liquid Verbs.

παιδεύ-ω educate. — *φαίνω (φαν-) show.*

		238. Active.	238. Middle.	239. Active.	239. Middle.
		Future.		Future (contracted).	
Indicative.	S. 1	παιδεύσω	παιδεύσο-μαι	φανῶ (-έω)	φανοῦμαι (-έο-)
	2	παιδεύσεις	παιδεύσῃ or -ει	φανεῖς (-έεις)	φανῇ or -εῖ (έῃ or -έει)
	3	παιδεύσει	παιδεύσε-ται	φανεῖ (-έει)	φανεῖται (-έε-)
	D. 2	παιδεύσε-τον	παιδεύσε-σθον	φανεῖ-τον (-έε-)	φανεῖσθον (-έε-)
	3	παιδεύσε-τον	παιδεύσε-σθον	φανεῖ-τον (-έε-)	φανεῖσθον (-έε-)
	P. 1	παιδεύσο-μεν	παιδευσό-μεθα	φανοῦ-μεν (-έο-)	φανούμεθα (-εό-)
	2	παιδεύσε-τε	παιδεύσε-σθε	φανεῖ-τε (-έε-)	φανεῖσθε (-έε-)
	3	παιδεύσουσι	παιδεύσο-νται	φανοῦσι (-έου-)	φανοῦνται (-έο-)

No Subjunctive — No Subjunctive

		238. Active.	238. Middle.	239. Active.	239. Middle.
Optative.	S. 1	παιδεύσοι-μι	παιδευσοί-μην	φανοίη-ν (-εοίην)	φανοί-μην (-εοί-)
	2	παιδεύσοι-ς	παιδεύσοι-ο	φανοίη-ς (-εοίης)	φανοῖ-ο (έοιο)
	3	παιδεύσοι	παιδεύσοι-το	φανοίη (-εοίη)	φανοῖ-το (-έοι-)
	D. 2	παιδεύσοι-τον	παιδεύσοι-σθον	φανοῖ-τον (-έοι-)	φανοῖ-σθον (-έοι-)
	3	παιδευσοί-την	παιδευσοί-σθην	φανοί-την (-εοί-)	φανοί-σθην (-εοί-)
	P. 1	παιδεύσοι-μεν	παιδευσοί-μεθα	φανοῖ-μεν (-έοι-)	φανοί-μεθα (-εοί-)
	2	παιδεύσοι-τε	παιδεύσοι-σθε	φανοῖ-τε (-έοι-)	φανοῖ-σθε (-έοι-)
	3	παιδεύσοιε-ν	παιδεύσοι-ντο	φανοῖε-ν (-έοι-)	φανοῖ-ντο (-έοι-)

No Imperative — No Imperative

	238. Active.	238. Middle.	239. Active.	239. Middle.
Infin.	παιδεύσειν	παιδεύσε-σθαι	φανεῖν (-έειν)	φανεῖ-σθαι (-έε-)
Part.	παιδεύσων, -ουσα, -ον	παιδευσό-μενος, -η, -ον	φανῶν (-έων), -οῦσα, -οῦν	φανού-μενος (-εό-), -η, -ον

Note. — For an explanation of some of the forms see § 170, notes 1–3.

240. First Aorist System. *παιδεύ-ω educate.*

241. Second Aorist System. *λείπω (λοιπ-, λειπ-, λιπ-, § 14, 2) leave.*

		Active. (1st Aorist)	Middle. (1st Aorist)	Active. (2d Aorist)	Middle. (2d Aorist)
Indicative.	S. 1	ἐ-παίδευσα	ἐ-παιδευσά-μην	ἔ-λιπο-ν	ἐ-λιπό-μην
	2	ἐ-παίδευσα-ς	ἐ-παιδεύσω	ἔ-λιπε-ς	ἐ-λίπου
	3	ἐ-παίδευσε	ἐ-παιδεύσα-το	ἔ-λιπε	ἐ-λίπε-το
	D. 2	ἐ-παιδεύσα-τον	ἐ-παιδεύσα-σθον	ἐ-λίπε-τον	ἐ-λίπε-σθον
	3	ἐ-παιδευσά-την	ἐ-παιδευσά-σθην	ἐ-λιπέ-την	ἐ-λιπέ-σθην
	P. 1	ἐ-παιδεύσα-μεν	ἐ-παιδευσά-μεθα	ἐ-λίπο-μεν	ἐ-λιπό-μεθα
	2	ἐ-παιδεύσα-τε	ἐ-παιδεύσα-σθε	ἐ-λίπε-τε	ἐ-λίπε-σθε
	3	ἐ-παίδευσα-ν	ἐ-παιδεύσα-ντο	ἔ-λιπο-ν	ἐ-λίπο-ντο
Subjunctive.	S. 1	παιδεύσω	παιδεύσω-μαι	λίπω	λίπω-μαι
	2	παιδεύσῃς	παιδεύσῃ	λίπῃς	λίπῃ
	3	παιδεύσῃ	παιδεύση-ται	λίπῃ	λίπη-ται
	D. 2	παιδεύση-τον	παιδεύση-σθον	λίπη-τον	λίπη-σθον
	3	παιδεύση-τον	παιδεύση-σθον	λίπη-τον	λίπη-σθον
	P. 1	παιδεύσω-μεν	παιδευσώ-μεθα	λίπω-μεν	λιπώ-μεθα
	2	παιδεύση-τε	παιδεύση-σθε	λίπη-τε	λίπη-σθε
	3	παιδεύσωσι	παιδεύσω-νται	λίπωσι	λίπω-νται
Optative.	S. 1	παιδεύσαι-μι	παιδευσαί-μην	λίποι-μι	λιποί-μην
	2	παιδεύσειας, -σαις	παιδεύσαι-ο	λίποι-ς	λίποι-ο
	3	παιδεύσειε, -σαι	παιδεύσαι-το	λίποι	λίποι-το
	D. 2	παιδεύσαι-τον	παιδεύσαι-σθον	λίποι-τον	λίποι-σθον
	3	παιδευσαί-την	παιδευσαί-σθην	λιποί-την	λιποί-σθην
	P. 1	παιδεύσαι-μεν	παιδευσαί-μεθα	λίποι-μεν	λιποί-μεθα
	2	παιδεύσαι-τε	παιδεύσαι-σθε	λίποι-τε	λίποι-σθε
	3	παιδεύσειαν, -αιε-ν	παιδεύσαι-ντο	λίποιε-ν	λίποι-ντο
Imperative.	S. 2	παίδευσον	παίδευσαι	λίπε	λιποῦ
	3	παιδευσά-τω	παιδευσά-σθω	λιπέ-τω	λιπέ-σθω
	D. 2	παιδεύσα-τον	παιδεύσα-σθον	λίπε-τον	λίπε-σθον
	3	παιδευσά-των	παιδευσά-σθων	λιπέ-των	λιπέ-σθων
	P. 2	παιδεύσα-τε	παιδεύσα-σθε	λίπε-τε	λίπε-σθε
	3	παιδευσά-ντων	παιδευσά-σθων	λιπό-ντων	λιπέ-σθων
Infin.		παιδεῦσαι	παιδεύσα-σθαι	λιπεῖν	λιπέ-σθαι
Part.		παιδεύσᾱς, -σᾱσα, -σαν	παιδευσά-μενος, -η, -ον	λιπών, -οῦσα, -όν	λιπό-μενος, -η, -ον

Note. — For an explanation of some of the forms see § 170, notes 1–3. The first aorist infinitive active *παιδεῦσαι* is irregular in accent (§ 185). In the second aorist the 2d singular of the imperative middle, the infinitives active and middle, and the participle active are irregular in accent (§ 185).

242. First Perfect System. **243.** Second Perfect System.

παιδεύ-ω educate. — λείπω (λοιπ-, λειπ-, λιπ-, § 14, 2) *leave.*

		Active. 1st Perfect.	Active. 1st Pluperfect.	Active. 2d Perfect.	Active. 2d Pluperfect.
Indicative.	S. 1	πε-παίδευκα	ἐ-πε-παιδεύκη	λέλοιπα	ἐ-λελοίπη
	2	πε-παίδευκα-ς	ἐ-πε-παιδεύκη-ς	λέλοιπα-ς	ἐ-λελοίπη-ς
	3	πε-παίδευκε	ἐ-πε-παιδεύκει(ν)	λέλοιπε	ἐ-λελοίπει(ν)
	D. 2	πε-παιδεύκα-τον	ἐ-πε-παιδεύκε-τον	λελοίπα-τον	ἐ-λελοίπε-τον
	3	πε-παιδεύκα-τον	ἐ-πε-παιδευκέ-την	λελοίπα-τον	ἐ-λελοιπέ-την
	P. 1	πε-παιδεύκα-μεν	ἐ-πε-παιδεύκε-μεν	λελοίπα-μεν	ἐ-λελοίπε-μεν
	2	πε-παιδεύκα-τε	ἐ-πε-παιδεύκε-τε	λελοίπα-τε	ἐ-λελοίπε-τε
	3	πε-παιδεύκᾱσι	ἐ-πε-παιδεύκε-σαν	λελοίπᾱσι	ἐ-λελοίπε-σαν
Subjunctive.	S. 1	πε-παιδεύκω	(See also	λελοίπω	(See also
	2	πε-παιδεύκῃς	§ 221, 1.)	λελοίπῃς	§ 221, 1.)
	3	πε-παιδεύκῃ		λελοίπῃ	
	D. 2	πε-παιδεύκη-τον		λελοίπη-τον	
	3	πε-παιδεύκη-τον		λελοίπη-τον	
	P. 1	πε-παιδεύκω-μεν		λελοίπω-μεν	
	2	πε-παιδεύκη-τε		λελοίπη-τε	
	3	πε-παιδεύκωσι		λελοίπωσι	
Optative.	S. 1	πε-παιδεύκοι-μι or -οίη-ν	(See also	λελοίποι-μι or -οίη-ν	(See
	2	πε-παιδεύκοι-ς " -οίη-ς	§ 221, 1.)	λελοίποι-ς " -οίη-ς	also
	3	πε-παιδεύκοι " -οίη		λελοίποι " -οίη	§ 221,
	D. 2	πε-παιδεύκοι-τον		λελοίποι-τον	1.)
	3	πε-παιδευκοί-την		λελοιποί-την	
	P. 1	πε-παιδεύκοι-μεν		λελοίποι-μεν	
	2	πε-παιδεύκοι-τε		λελοίποι-τε	
	3	πε-παιδεύκοιε-ν		λελοίποιε-ν	
Imperative.	S. 2	[πε-παίδευκε	(See also	[λέλοιπε	(See also
	3	πε-παιδευκέ-τω	§ 221, 2.)	λελοιπέ-τω	§ 221, 2.)
	D. 2	πε-παιδεύκε-τον		λελοίπε-τον	
	3	πε-παιδευκέ-των		λελοιπέ-των	
	P. 2	πε-παιδεύκε-τε		λελοίπε-τε	
	3	πε-παιδευκό-ντων]		λελοιπό-ντων]	
Infin.		πε-παιδευκέ-ναι		λελοιπέ-ναι	
Part.		πε-παιδευκώς, -κυῖα, -κός		λελοιπώς, -υῖα, -ός	

Note. — For an explanation of some of the forms see § 170, notes 1–3. The infinitive and participle active are irregular in accent (§ 185).

244. Perfect Middle System

παιδεύ-ω educate

MIDDLE (PASSIVE)

		Perfect	Pluperfect	Future Perfect
Indicative.	S. 1	πε-παίδευ-μαι	ἐ-πε-παιδεύ-μην	πεπαιδεύσο-μαι
	2	πε-παίδευ-σαι	ἐ-πε-παίδευ-σο	πεπαιδεύσῃ or -ει
	3	πε-παίδευ-ται	ἐ-πε-παίδευ-το	πεπαιδεύσε-ται
	D. 2	πε-παίδευ-σθον	ἐ-πε-παίδευ-σθον	πεπαιδεύσε-σθον
	3	πε-παίδευ-σθον	ἐ-πε-παιδεύ-σθην	πεπαιδεύσε-σθον
	P. 1	πε-παιδεύ-μεθα	ἐ-πε-παιδεύ-μεθα	πεπαιδευσό-μεθα
	2	πε-παίδευ-σθε	ἐ-πε-παίδευ-σθε	πεπαιδεύσε-σθε
	3	πε-παίδευ-νται	ἐ-πε-παίδευ-ντο	πεπαιδεύσο-νται
Subjunctive.	S. 1	πε-παιδευμένος (-η, -ον) ὦ		
	2	" ᾖς		
	3	" ᾖ		
	D. 2	πε-παιδευμένω (-ᾱ, -ω) ἦτον		No
	3	" ἦτον		Subjunctive
	P. 1	πε-παιδευμένοι (-αι, -α) ὦμεν		
	2	" ἦτε		
	3	" ὦσι		
Optative.	S. 1	πε-παιδευμένος (-η, -ον) εἴην		πεπαιδευσοί-μην
	2	" εἴης		πεπαιδεύσοι-ο
	3	" εἴη		πεπαιδεύσοι-το
	D. 2	πε-παιδευμένω (-ᾱ, -ω) εἶτον or εἴητον		πεπαιδεύσοι-σθον
	3	" εἴτην " εἰήτην		πεπαιδευσοί-σθην
	P. 1	πε-παιδευμένοι (-αι, -α) εἶμεν " εἴημεν		πεπαιδευσοί-μεθα
	2	" εἶτε " εἴητε		πεπαιδεύσοι-σθε
	3	" εἶεν " εἴησαν		πεπαιδεύσοι-ντο
Imperative.	S. 2	πε-παίδευ-σο		
	3	πε-παιδεύ-σθω		
	D. 2	πε-παίδευ-σθον		No
	3	πε-παιδεύ-σθων		Imperative
	P. 2	πε-παίδευ-σθε		
	3	πε-παιδεύ-σθων		
Infin.		πε-παιδεῦ-σθαι		πεπαιδεύσε-σθαι
Part.		πε-παιδευ-μένος, -η, -ον		πεπαιδευσό-μενος, -η, -ον

NOTE. — The infinitive and participle of the perfect middle are irregular in accent (§ 185).

245. First Passive System — *παιδεύ-ω educate*

246. Second Passive System — *φαίνω (φαν-) appear*

		1st Aorist	1st Future	2d Aorist
Indicative.	S. 1	ἐ-παιδεύθη-ν	παιδευθήσο-μαι	ἐ-φάνη-ν
	2	ἐ-παιδεύθη-ς	παιδευθήσῃ or -ει	ἐ-φάνη-ς
	3	ἐ-παιδεύθη	παιδευθήσε-ται	ἐ-φάνη
	D. 2	ἐ-παιδεύθη-τον	παιδευθήσε-σθον	ἐ-φάνη-τον
	3	ἐ-παιδευθή-την	παιδευθήσε-σθον	ἐ-φανή-την
	P. 1	ἐ-παιδεύθη-μεν	παιδευθησό-μεθα	ἐ-φάνη-μεν
	2	ἐ-παιδεύθη-τε	παιδευθήσε-σθε	ἐ-φάνη-τε
	3	ἐ-παιδεύθη-σαν	παιδευθήσο-νται	ἐ-φάνη-σαν
Subjunctive.	S. 1	παιδευθῶ		φανῶ
	2	παιδευθῇς		φανῇς
	3	παιδευθῇ		φανῇ
	D. 2	παιδευθῆ-τον	No	φανῆ-τον
	3	παιδευθῆ-τον	Subjunctive	φανῆ-τον
	P. 1	παιδευθῶ-μεν		φανῶ-μεν
	2	παιδευθῆ-τε		φανῆ-τε
	3	παιδευθῶσι		φανῶσι
Optative.	S. 1	παιδευθείη-ν	παιδευθησοί-μην	φανείη-ν
	2	παιδευθείη-ς	παιδευθήσοι-ο	φανείη-ς
	3	παιδευθείη	παιδευθήσοι-το	φανείη
	D. 2	παιδευθεῖ-τον [-είητον]	παιδευθήσοι-σθον	φανεῖ-τον [-είητον]
	3	παιδευθεί-την [-ειήτην]	παιδευθησοί-σθην	φανεί-την [-ειήτην]
	P. 1	παιδευθεῖ-μεν [-είημεν]	παιδευθησοί-μεθα	φανεῖ-μεν [-είημεν]
	2	παιδευθεῖ-τε [-είητε]	παιδευθήσοι-σθε	φανεῖ-τε [-είητε]
	3	παιδευθεῖε-ν [-είησαν]	παιδευθήσοι-ντο	φανεῖε-ν [-είησαν]
Imperative.	S. 2	παιδεύθη-τι		φάνη-θι
	3	παιδευθή-τω		φανή-τω
	D. 2	παιδεύθη-τον	No	φάνη-τον
	3	παιδευθή-των	Imperative	φανή-των
	P. 2	παιδεύθη-τε		φάνη-τε
	3	παιδευθέ-ντων		φανέ-ντων
Infin.		παιδευθῆ-ναι	παιδευθήσε-σθαι	φανῆ-ναι
Part.		παιδευθείς, -εῖσα, -έν	παιδευθησό-μενος, -η, -ον	φανείς, -εῖσα, -έν

1. The future passive of *φαίνω* (*φανήσομαι*) is inflected exactly like *παιδευθήσομαι*.

Note. — For an explanation of some of the forms see § 170, notes 1–3. For the accent of the aorist subjunctive and optative see § 233, 1–2. The infinitive and participle of the aorist are irregular in accent (§ 185).

247. In the perfect and pluperfect middle of stems ending in a consonant various euphonic changes occur (§ 225).

	λείπω (λειπ-, § 14, 2) *leave.*	ἄγω (ἀγ-) *lead.*	πείθω (πειθ-, § 14, 2) *persuade.*	φαίνω (φαν-) *show.*
	Perfect Indicative.			
S. 1	λέ-λειμ-μαι	ἦγ-μαι	πέ-πεισ-μαι	πέ-φασ-μαι
2	λέ-λειψαι	ἦξαι	πέ-πεισαι	[πέ-φαν-σαι]
3	λέ-λειπ-ται	ἦκ-ται	πέ-πεισ-ται	πέ-φαν-ται
D. 2	λέ-λειφ-θον	ἦχ-θον	πέ-πεισθον	πέ-φαν-θον
3	λέ-λειφ-θον	ἦχ-θον	πέ-πεισθον	πέ-φαν-θον
P. 1	λε-λείμ-μεθα	ἤγ-μεθα	πε-πείσ-μεθα	πε-φάσ-μεθα
2	λέ-λειφ-θε	ἦχ-θε	πέ-πεισθε	πέ-φαν-θε
3	λε-λειμ-μένοι εἰσί	ἠγ-μένοι εἰσί	πε-πεισ-μένοι εἰσί	πε-φασ-μένοι εἰσί
	Pluperfect Indicative.			
S. 1	ἐ-λε-λείμ-μην	ἤγ-μην	ἐ-πε-πείσ-μην	ἐ-πε-φάσ-μην
2	ἐ-λέ-λειψο	ἦξο	ἐ-πέ-πεισο	[ἐ-πέ-φαν-σο]
3	ἐ-λέ-λειπ-το	ἦκ-το	ἐ-πέ-πεισ-το	ἐ-πέ-φαν-το
D. 2	ἐ-λέ-λειφ-θον	ἦχ-θον	ἐ-πέ-πεισθον	ἐ-πέ-φαν-θον
3	ἐ-λε-λείφ-θην	ἤχ-θην	ἐ-πε-πείσθην	ἐ-πε-φάν-θην
P. 1	ἐ-λε-λείμ-μεθα	ἤγ-μεθα	ἐ-πε-πείσ-μεθα	ἐ-πε-φάσ-μεθα
2	ἐ-λέ-λειφ-θε	ἦχ-θε	ἐ-πέ-πεισθε	ἐ-πέ-φαν-θε
3	λε-λειμ-μένοι ἦσαν	ἠγ-μένοι ἦσαν	πε-πεισ-μένοι ἦσαν	πε-φασ-μένοι ἦσαν
	Perfect Subjunctive and Optative.			
	λε-λειμ-μένος ὦ	ἠγ-μένος ὦ	πε-πεισ-μένος ὦ	πε-φασ-μένος ὦ
	λε-λειμ-μένος εἴην	ἠγ-μένος εἴην	πε-πεισ-μένος εἴην	πε-φασ-μένος εἴην
	Perfect Imperative.			
S. 2	λέ-λειψο	ἦξο	πέ-πεισο	[πέ-φαν-σο]
3	λε-λείφ-θω	ἤχ-θω	πε-πείσθω	πε-φάν-θω
D. 2	λέ-λειφ-θον	ἦχ-θον	πέ-πεισθον	πέ-φαν-θον
3	λε-λείφ-θων	ἤχ-θων	πε-πείσθων	πε-φάν-θων
P. 2	λέ-λειφ-θε	ἦχ-θε	πέ-πεισθε	πέ-φαν-θε
3	λε-λείφ-θων	ἤχ-θων	πε-πείσθων	πε-φάν-θων
	Perfect Infinitive and Participle.			
	λε-λεῖφ-θαι	ἦχ-θαι	πε-πεῖσ-θαι	πε-φάν-θαι
	λε-λειμ-μένος	ἠγ-μένος	πε-πεισ-μένος	πε-φασ-μένος

1. Like *λέλειμμαι* are inflected all stems of the perfect middle ending in a labial mute. But stems in *-μπ-* lose the *π* before all endings beginning with *μ*: thus *πέπεμμαι* (for **πε-πεμπ-μαι*), *πέπεμψαι*, etc., from *πέμπω* (*πεμπ-*) *send*.

2. Like *ἦγμαι* are inflected all stems of the perfect middle ending in a palatal mute. But stems in *-γγ-* or *-γχ-* lose a final mute before all endings beginning with *μ*: thus *ἐλήλεγ-μαι* (for **ἐληλεγχ-μαι*), from *ἐλέγχω* (*ἐλεγχ-*) *convict* (§ 179).

3. Like *πέπεισμαι* are inflected all stems of the perfect middle ending in *σ* or a lingual mute.

248. Present System of Contract Verbs in -αω

τῑμῶ (τῑμά-ω), *honor*

		ACTIVE		MIDDLE (PASSIVE)	
		Present	Imperfect	Present	Imperfect
Indicative.	S. 1	τῑμῶ (-άω)	ἐτίμω-ν (-αον)	τῑμῶ-μαι (-άο-)	ἐτῑμώ-μην (-αό-)
	2	τῑμᾷς (-άεις)	ἐτίμᾱ-ς (-αες)	τῑμᾷ (-άῃ or -άει)	ἐτῑμῶ (-άου)
	3	τῑμᾷ (-άει)	ἐτίμᾱ (-αε)	τῑμᾶ-ται (-άε-)	ἐτῑμᾶ-το (-άε-)
	D. 2	τῑμᾶ-τον (-άε-)	ἐτῑμᾶ-τον (-άε-)	τῑμᾶ-σθον (-άε-)	ἐτῑμᾶ-σθον (-άε-)
	3	τῑμᾶ-τον (-άε-)	ἐτῑμά-την (-αέ-)	τῑμᾶ-σθον (-άε-)	ἐτῑμά-σθην (-αέ-)
	P. 1	τῑμῶ-μεν (-άο-)	ἐτῑμῶ-μεν (-άο-)	τῑμώ-μεθα (-αό-)	ἐτῑμώ-μεθα (-αό-)
	2	τῑμᾶ-τε (-άε-)	ἐτῑμᾶ-τε (-άε-)	τῑμᾶ-σθε (-άε-)	ἐτῑμᾶ-σθε (-άε-)
	3	τῑμῶσι (-άου-)	ἐτίμων (-αον)	τῑμῶ-νται (-άο-)	ἐτῑμῶ-ντο (-άο-)
Subjunctive.	S. 1	τῑμῶ (-άω)		τῑμῶ-μαι (-άωμαι)	
	2	τῑμᾷς (-άῃς)		τῑμᾷ (-άῃ)	
	3	τῑμᾷ (-άῃ)		τῑμᾶ-ται (-άηται)	
	D. 2	τῑμᾶ-τον (-άητον)		τῑμᾶ-σθον (-άησθον)	
	3	τῑμᾶ-τον (-άητον)		τῑμᾶ-σθον (-άησθον)	
	P. 1	τῑμῶ-μεν (-άωμεν)		τῑμώ-μεθα (-αώμεθα)	
	2	τῑμᾶ-τε (-άητε)		τῑμᾶ-σθε (-άησθε)	
	3	τῑμῶσι (-άωσι)		τῑμῶ-νται (-άωνται)	
Optative.	S. 1	τῑμῴη-ν (-αοί-)	[τῑμῷ-μι (-άοι-)]	τῑμῴ-μην (-αοίμην)	
	2	τῑμῴη-ς (-αοί-)	[τῑμῷς (-άοις)]	τῑμῷ-ο (-άοιο)	
	3	τῑμῴη (-αοί-)	[τῑμῷ (-άοι)]	τῑμῷ-το (-άοιτο)	
	D. 2	τῑμῷ-τον (-άοιτον)		τῑμῷ-σθον (-άοισθον)	
	3	τῑμῴ-την (-αοίτην)		τῑμῴ-σθην (-αοίσθην)	
	P. 1	τῑμῷ-μεν (-άοιμεν)		τῑμῴ-μεθα (-αοίμεθα)	
	2	τῑμῷ-τε (-άοιτε)		τῑμῷ-σθε (-άοισθε)	
	3	τῑμῷε-ν (-άοιεν)		τῑμῷ-ντο (-άοιντο)	
Imperative.	S. 2	τίμα (-αε)		τῑμῶ (-άου)	
	3	τῑμά-τω (-αέτω)		τῑμά-σθω (-αέσθω)	
	D. 2	τῑμᾶ-τον (-άετον)		τῑμᾶ-σθον (-άεσθον)	
	3	τῑμά-των (-αέτων)		τῑμά-σθων (-αέσθων)	
	P. 2	τῑμᾶ-τε (-άετε)		τῑμᾶ-σθε (-άεσθε)	
	3	τῑμώ-ντων (-αόντων)		τῑμά-σθων (-αέσθων)	
Infin.		τῑμᾶν (-άειν)		τῑμᾶ-σθαι (-άεσθαι)	
Part.		τῑμῶν (-άων), -ῶσα, -ῶν		τῑμώ-μενος (-αό), -η, -ον	

249. **Present System of Contract Verbs in -εω**

φιλῶ (φιλέ-ω) love

		Active: Present	Active: Imperfect	Middle (Passive): Present	Middle (Passive): Imperfect
Indicative.	S. 1	**φιλῶ** (-έω)	**ἐφίλου-ν** (-εον)	**φιλοῦ-μαι** (-έο-)	**ἐφιλού-μην** (-εό-)
	2	**φιλεῖς** (-έεις)	**ἐφίλει-ς** (-εες)	**φιλεῖ** (-έῃ or -έει)	**ἐφιλοῦ** (-έου)
	3	**φιλεῖ** (-έει)	**ἐφίλει** (-εε)	**φιλεῖ-ται** (-έε-)	**ἐφιλεῖ-το** (-έε-)
	D. 2	**φιλεῖ-τον** (-έε-)	**ἐφιλεῖ-τον** (-έε-)	**φιλεῖ-σθον** (-έε-)	**ἐφιλεῖ-σθον** (-έε-)
	3	**φιλεῖ-τον** (-έε-)	**ἐφιλεί-την** (-εέ-)	**φιλεῖ-σθον** (-έε-)	**ἐφιλεί-σθην** (-εέ-)
	P. 1	**φιλοῦ-μεν** (-έο-)	**ἐφιλοῦ-μεν** (-έο-)	**φιλού-μεθα** (-εό-)	**ἐφιλού-μεθα** (-εό-)
	2	**φιλεῖ-τε** (-έε-)	**ἐφιλεῖ-τε** (-έε-)	**φιλεῖ-σθε** (-έε-)	**ἐφιλεῖ-σθε** (-έε-)
	3	**φιλοῦσι** (-έου-)	**ἐφίλουν** (-εον)	**φιλοῦ-νται** (-έο-)	**ἐφιλοῦ-ντο** (-έο-)
Subjunctive.	S. 1	**φιλῶ** (-έω)		**φιλῶ-μαι** (-έωμαι)	
	2	**φιλῇς** (-έῃς)		**φιλῇ** (-έῃ)	
	3	**φιλῇ** (-έῃ)		**φιλῆ-ται** (-έηται)	
	D. 2	**φιλῆ-τον** (-έητον)		**φιλῆ-σθον** (-έησθον)	
	3	**φιλῆ-τον** (-έητον)		**φιλῆ-σθον** (-έησθον)	
	P. 1	**φιλῶ-μεν** (-έωμεν)		**φιλώ-μεθα** (-εώμεθα)	
	2	**φιλῆ-τε** (-έητε)		**φιλῆ-σθε** (-έησθε)	
	3	**φιλῶσι** (-έωσι)		**φιλῶ-νται** (-έωνται)	
Optative.	S. 1	**φιλοίη-ν** (-εοί-)	[**φιλοῖ-μι** (-έοι-)]	**φιλοί-μην** (-εοίμην)	
	2	**φιλοίη-ς** (-εοί-)	[**φιλοῖ-ς** (-έοις)]	**φιλοῖ-ο** (-έοιο)	
	3	**φιλοίη** (-εοί-)	[**φιλοῖ** (-έοι)]	**φιλοῖ-το** (-έοιτο)	
	D. 2	**φιλοῖ-τον** (-έοιτον)		**φιλοῖ-σθον** (-έοισθον)	
	3	**φιλοί-την** (-εοίτην)		**φιλοί-σθην** (-εοίσθην)	
	P. 1	**φιλοῖ-μεν** (-έοιμεν)		**φιλοί-μεθα** (-εοίμεθα)	
	2	**φιλοῖ-τε** (-έοιτε)		**φιλοῖ-σθε** (-έοισθε)	
	3	**φιλοῖε-ν** (-έοιεν)		**φιλοῖ-ντο** (-έοιντο)	
Imperative.	S. 2	**φίλει** (-εε)		**φιλοῦ** (-έου)	
	3	**φιλεί-τω** (-εέτω)		**φιλεί-σθω** (-εέσθω)	
	D. 2	**φιλεῖ-τον** (-έετον)		**φιλεῖ-σθον** (-έεσθον)	
	3	**φιλεί-των** (-εέτων)		**φιλεί-σθων** (-εέσθων)	
	P. 2	**φιλεῖ-τε** (-έετε)		**φιλεῖ-σθε** (-έεσθε)	
	3	**φιλού-ντων** (-εόντων)		**φιλεί-σθων** (-εέσθων)	
Infin.		**φιλεῖν** (-έειν)		**φιλεῖ-σθαι** (-έεσθαι)	
Part.		**φιλῶν** (-έων), **-οῦσα**, **-οῦν**		**φιλού-μενος** (-εό-), **-η**, **-ον**	

250. Present System of Contract Verbs in -οω

δηλῶ (δηλό-ω) *manifest*

		Active		Middle (Passive)	
		Present	Imperfect	Present	Imperfect
Indicative.	S. 1	δηλῶ (-όω)	ἐδήλου-ν (-οον)	δηλοῦ-μαι (-όο-)	ἐδηλού-μην (-οό-)
	2	δηλοῖς (-όεις)	ἐδήλου-ς (-οες)	δηλοῖ (-όῃ or -όει)	ἐδηλοῦ (-όου)
	3	δηλοῖ (-όει)	ἐδήλου (-οε)	δηλοῦ-ται (-όε-)	ἐδηλοῦ-το (-όε-)
	D. 2	δηλοῦ-τον (-όε-)	ἐδηλοῦ-τον (-όε-)	δηλοῦ-σθον (-όε-)	ἐδηλοῦ-σθον (-όε-)
	3	δηλοῦ-τον (-όε-)	ἐδηλού-την (-οέ-)	δηλοῦ-σθον (-όε-)	ἐδηλού-σθην (-οέ-)
	P. 1	δηλοῦ-μεν (-όο-)	ἐδηλοῦ-μεν (-όο-)	δηλού-μεθα (-οό-)	ἐδηλού-μεθα (-οό-)
	2	δηλοῦ-τε (-όε-)	ἐδηλοῦ-τε (-όε-)	δηλοῦ-σθε (-όε-)	ἐδηλοῦ-σθε (-όε-)
	3	δηλοῦσι (-όου-)	ἐδήλουν (-οον)	δηλοῦ-νται (-όο-)	ἐδηλοῦ-ντο (-όο-)
Subjunctive.	S. 1	δηλῶ (-όω)		δηλῶ-μαι (-όωμαι)	
	2	δηλοῖς (-όῃς)		δηλοῖ (-όῃ)	
	3	δηλοῖ (-όῃ)		δηλῶ-ται (-όηται)	
	D. 2	δηλῶ-τον (-όητον)		δηλῶ-σθον (-όησθον)	
	3	δηλῶ-τον (-όητον)		δηλῶ-σθον (-όησθον)	
	P. 1	δηλῶ-μεν (-όωμεν)		δηλώ-μεθα (-οώμεθα)	
	2	δηλῶ-τε (-όητε)		δηλῶ-σθε (-όησθε)	
	3	δηλῶσι (-όωσι)		δηλῶ-νται (-όωνται)	
Optative.	S. 1	δηλοίη-ν (-οοί-)	[δηλοῖ-μι (-όοι-)]	δηλοί-μην (-οοίμην)	
	2	δηλοίη-ς (-οοί-)	[δηλοῖ-ς (-όοις)]	δηλοῖ-ο (-όοιο)	
	3	δηλοίη (-οοί-)	[δηλοῖ (-όοι)]	δηλοῖ-το (-όοιτο)	
	D. 2	δηλοῖ-τον (-όοιτον)		δηλοῖ-σθον (-όοισθον)	
	3	δηλοί-την (-οοίτην)		δηλοί-σθην (-οοίσθην)	
	P. 1	δηλοῖ-μεν (-όοιμεν)		δηλοί-μεθα (-οοίμεθα)	
	2	δηλοῖ-τε (-όοιτε)		δηλοῖ-σθε (-όοισθε)	
	3	δηλοῖε-ν (-όοιεν)		δηλοῖ-ντο (-όοιντο)	
Imperative.	S. 2	δήλου (-οε)		δηλοῦ (-όου)	
	3	δηλού-τω (-οέτω)		δηλού-σθω (-οέσθω)	
	D. 2	δηλοῦ-τον (-όετον)		δηλοῦ-σθον (-όεσθον)	
	3	δηλού-των (-οέτων)		δηλού-σθων (-οέσθων)	
	P. 2	δηλοῦ-τε (-όετε)		δηλοῦ-σθε (-όεσθε)	
	3	δηλού-ντων (-οόντων)		δηλού-σθων (-οέσθων)	
Infin.		δηλοῦν (-όειν)		δηλοῦ-σθαι (-όεσθαι)	
Part.		δηλῶν (-όων), -οῦσα, -οῦν		δηλού-μενος (-οό-), -η, -ον	

251. **Present System.**

τίθημι (θε-, θη) put.

		Active.		Middle (Passive).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	τί-θη-μι	ἐ-τί-θη-ν	τί-θε-μαι	ἐ-τι-θέ-μην
	2	τί-θη-ς, τιθεῖς	ἐ-τί-θεις	τί-θε-σαι	ἐ-τί-θε-σο
	3	τί-θη-σι	ἐ-τί-θει	τί-θε-ται	ἐ-τί-θε-το
	D. 2	τί-θε-τον	ἐ-τί-θε-τον	τί-θε-σθον	ἐ-τί-θε-σθον
	3	τί-θε-τον	ἐ-τι-θέ-την	τί-θε-σθον	ἐ-τι-θέ-σθην
	P. 1	τί-θε-μεν	ἐ-τί-θε-μεν	τι-θέ-μεθα	ἐ-τι-θέ-μεθα
	2	τί-θε-τε	ἐ-τί-θε-τε	τί-θε-σθε	ἐ-τί-θε-σθε
	3	τι-θέ-ᾱσι	ἐ-τί-θε-σαν	τί-θε-νται	ἐ-τί-θε-ντο
Subjunctive.	S. 1	τι-θῶ		τι-θῶ-μαι	
	2	τι-θῇ-ς		τι-θῇ	
	3	τι-θῇ		τι-θῆ-ται	
	D. 2	τι-θῆ-τον		τι-θῆ-σθον	
	3	τι-θῆ-τον		τι-θῆ-σθον	
	P. 1	τι-θῶ-μεν		τι-θώ-μεθα	
	2	τι-θῆ-τε		τι-θῆ-σθε	
	3	τι-θῶ-σι		τι-θῶ-νται	
Optative.	S. 1	τι-θείη-ν		τι-θεί-μην or	τι-θοί-μην
	2	τι-θείη-ς		τι-θεῖ-ο	τι-θοῖ-ο
	3	τι-θείη		τι-θεῖ-το	τι-θοῖ-το
	D. 2	τι-θεῖ-τον	[τι-θείη-τον]	τι-θεῖ-σθον	τι-θοῖ-σθον
	3	τι-θεί-την	[τι-θειή-την]	τι-θεί-σθην	τι-θοί-σθην
	P. 1	τι-θεῖ-μεν	[τι-θείη-μεν]	τι-θεί-μεθα	τι-θοί-μεθα
	2	τί-θεῖ-τε	[τι-θείη-τε]	τι-θεῖ-σθε	τι-θοῖ-σθε
	3	τι-θεῖε-ν	[τι-θείη-σαν]	τι-θεῖ-ντο	τι-θοῖ-ντο
Imperative.	S. 2	τί-θει		τί-θε-σο	
	3	τι-θέ-τω		τι-θέ-σθω	
	D. 2	τί-θε-τον		τί-θε-σθον	
	3	τι-θέ-των		τι-θέ-σθων	
	P. 2	τί-θε-τε		τί-θε-σθε	
	3	τι-θέ-ντων		τι-θέ-σθων	
Infin.		τι-θέ-ναι		τί-θε-σθαι	
Part.		τι-θείς, -εῖσα, -έν		τι-θέ-μενος, -η, -ον	

Note. — For an explanation of some of the forms see § 170, notes 1–3. For the contraction in the subjunctive and optative see § 200, 1. For the third person plural of the present indicative active see § 167, note 3. The infinitive and participle active are irregular in accent (§ 185). For *τιθεῖς, ἐτίθεις, ἐτίθει, τίθει*, and the optative *τιθοίμην*, see § 170, 4.

252. Present System.

δίδωμι (δο-, δω-) give.

		Active.		Middle (Passive).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	δί-δω-μι	ἐ-δί-δουν	δί-δο-μαι	ἐ-δι-δό-μην
	2	δί-δω-ς	ἐ-δί-δους	δί-δο-σαι	ἐ-δί-δο-σο
	3	δί-δω-σι	ἐ-δί-δου	δί-δο-ται	ἐ-δί-δο-το
	D. 2	δί-δο-τον	ἐ-δί-δο-τον	δί-δο-σθον	ἐ-δί-δο-σθον
	3	δί-δο-τον	ἐ-δι-δό-την	δί-δο-σθον	ἐ-δι-δό-σθην
	P. 1	δί-δο-μεν	ἐ-δί-δο-μεν	δι-δό-μεθα	ἐ-δι-δό-μεθα
	2	δί-δο-τε	ἐ-δί-δο-τε	δί-δο-σθε	ἐ-δί-δο-σθε
	3	δι-δό-ᾱσι	ἐ-δί-δο-σαν	δί-δο-νται	ἐ-δί-δο-ντο
Subjunctive.	S. 1	δι-δῶ		δι-δῶ-μαι	
	2	δι-δῷ-ς		δι-δῷ	
	3	δι-δῷ		δι-δῶ-ται	
	D. 2	δι-δῶ-τον		δι-δῶ-σθον	
	3	δι-δῶ-τον		δι-δῶ-σθον	
	P. 1	δι-δῶ-μεν		δι-δώ-μεθα	
	2	δι-δῶ-τε		δι-δῶ-σθε	
	3	δι-δῶ-σι		δι-δῶ-νται	
Optative.	S. 1	δι-δοίη-ν		δι-δοί-μην	
	2	δι-δοίη-ς		δι-δοῖ-ο	
	3	δι-δοίη		δι-δοῖ-το	
	D. 2	δι-δοῖ-τον [δι-δοίη-τον]		δι-δοῖ-σθον	
	3	δι-δοί-την [δι-δοιή-την]		δι-δοί-σθην	
	P. 1	δι-δοῖ-μεν [δι-δοίη-μεν]		δι-δοί-μεθα	
	2	δι-δοῖ-τε [δι-δοίη-τε]		δι-δοῖ-σθε	
	3	δι-δοῖε-ν [δι-δοίη-σαν]		δι-δοῖ-ντο	
Imperative.	S. 2	δί-δου		δί-δο-σο	
	3	δι-δό-τω		δι-δό-σθω	
	D. 2	δί-δο-τον		δί-δο-σθον	
	3	δι-δό-των		δι-δό-σθων	
	P. 2	δί-δο-τε		δί-δο-σθε	
	3	δι-δό-ντων		δι-δό-σθων	
Infin.		δι-δό-ναι		δί-δο-σθαι	
Part.		δι-δούς, -οῦσα, -όν		δι-δό-μενος, -η, -ον	

Note. — For an explanation of some of the forms see § 170, notes 1–3. For the contraction in the subjunctive and optative see § 200, 1. For the third person plural of the present indicative active see § 167, note 3. The infinitive and participle active are irregular in accent (§ 185). For *ἐδίδουν*, *ἐδίδους*, *ἐδίδου*, and *δίδου*, see § 170, 4.

253. **Present System.**

ἵστημι (στα-, στη-) set.

		Active.		Middle (Passive).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	ἵ-στη-μι	ἵ-στη-ν	ἵ-στα-μαι	ἱ-στά-μην
	2	ἵ-στη-ς	ἵ-στη-ς	ἵ-στα-σαι	ἵ-στα-σο
	3	ἵ-στη-σι	ἵ-στη	ἵ-στα-ται	ἵ-στα-το
	D. 2	ἵ-στα-τον	ἵ-στα-τον	ἵ-στα-σθον	ἵ-στα-σθον
	3	ἵ-στα-τον	ἱ-στά-την	ἵ-στα-σθον	ἱ-στά-σθην
	P. 1	ἵ-στα-μεν	ἵ-στα-μεν	ἱ-στά-μεθα	ἱ-στά-μεθα
	2	ἵ-στα-τε	ἵ-στα-τε	ἵ-στα-σθε	ἵ-στα-σθε
	3	ἱ-στᾶσι	ἵ-στα-σαν	ἵ-στα-νται	ἵ-στα-ντο
Subjunctive.	S. 1	ἱ-στῶ		ἱ-στῶ-μαι	
	2	ἱ-στῇ-ς		ἱ-στῇ	
	3	ἱ-στῇ		ἱ-στῆ-ται	
	D. 2	ἱ-στῆ-τον		ἱ-στῆ-σθον	
	3	ἱ-στῆ-τον		ἱ-στῆ-σθον	
	P. 1	ἱ-στῶ-μεν		ἱ-στώ-μεθα	
	2	ἱ-στῆ-τε		ἱ-στῆ-σθε	
	3	ἱ-στῶ-σι		ἱ-στῶ-νται	
Optative.	S. 1	ἱ-σταίη-ν		ἱ-σταί-μην	
	2	ἱ-σταίη-ς		ἱ-σταῖ-ο	
	3	ἱ-σταίη		ἱ-σταῖ-το	
	D. 2	ἱ-σταῖ-τον	[ἱ-σταίη-τον]	ἱ-σταῖ-σθον	
	3	ἱ-σταί-την	[ἱ-σταιή-την]	ἱ-σταί-σθην	
	P. 1	ἱ-σταῖ-μεν	[ἱ-σταίη-μεν]	ἱ-σταί-μεθα	
	2	ἱ-σταῖ-τε	[ἱ-σταίη-τε]	ἱ-σταῖ-σθε	
	3	ἱ-σταῖε-ν	[ἱ-σταίη-σαν]	ἱ-σταῖ-ντο	
Imperative.	S. 2	ἵ-στη		ἵ-στα-σο	
	3	ἱ-στά-τω		ἱ-στά-σθω	
	D. 2	ἵ-στα-τον		ἵ-στα-σθον	
	3	ἱ-στά-των		ἱ-στά-σθων	
	P. 2	ἵ-στα-τε		ἵ-στα-σθε	
	3	ἱ-στά-ντων		ἱ-στά-σθων	
Infin.		ἱ-στά-ναι		ἵ-στα-σθαι	
Part.		ἱ-στάς, -ᾶσα, -άν		ἱ-στά-μενος, -η, -ον	

Note. — For an explanation of some of the forms see § 170, notes 1–3. For the contraction in the subjunctive and optative see § 200, 1. For the third person plural of the present indicative active see § 167, note 3.

The infinitive and participle active are irregular in accent (§ 185).

254. **Present System**

δείκνῡμι (*δεικ-*, present stem *δεικνυ-*, § 196, 5) *show*

		Active Present	Active Imperfect	Middle (Passive) Present	Middle (Passive) Imperfect
Indicative.	S. 1	δείκνῡ-μι	ἐ-δείκνῡ-ν	δείκνυ-μαι	ἐ-δεικνύ-μην
	2	δείκνῡ-ς	ἐ-δείκνῡ-ς	δείκνυ-σαι	ἐ-δείκνυ-σο
	3	δείκνῡ-σι	ἐ-δείκνῡ	δείκνυ-ται	ἐ-δείκνυ-το
	D. 2	δείκνυ-τον	ἐ-δείκνυ-τον	δείκνυ-σθον	ἐ-δείκνυ-σθον
	3	δείκνυ-τον	ἐ-δεικνύ-την	δείκνυ-σθον	ἐ-δεικνύ-σθην
	P. 1	δείκνυ-μεν	ἐ-δείκνυ-μεν	δεικνύ-μεθα	ἐ-δεικνύ-μεθα
	2	δείκνυ-τε	ἐ-δείκνυ-τε	δείκνυ-σθε	ἐ-δείκνυ-σθε
	3	δεικνύ-ᾱσι	ἐ-δείκνυ-σαν	δείκνυ-νται	ἐ-δείκνυ-ντο
Subjunctive.	S. 1	δεικνύω		δεικνύωμαι	
	2	δεικνύῃς		δεικνύῃ	
	3	δεικνύῃ etc., from *δεικνύω show*, inflected like *παιδεύω*, § 237.		δεικνύηται etc., from *δεικνύω show*, inflected like *παιδεύω*, § 237.	
Optative.	S. 1	δεικνύοιμι		δεικνυοίμην	
	2	δεικνύοις		δεικνύοιο	
	3	δεικνύοι etc., from *δεικνύω show*, inflected like *παιδεύω*, § 237.		δεικνύοιτο etc., from *δεικνύω show* inflected like *παιδεύω*, § 237.	
Imperative.	S. 2	δείκνῡ		δείκνυ-σο	
	3	δεικνύ-τω		δεικνύ-σθω	
	D. 2	δείκνυ-τον		δείκνυ-σθον	
	3	δεικνύ-των		δεικνύ-σθων	
	P. 2	δείκνυ-τε		δείκνυ-σθε	
	3	δεικνύ-ντων		δεικνύ-σθων	
Infin.		δεικνύ-ναι		δείκνυ-σθαι	
Part.		δεικνῡ́ς, -ῦσα, -ύν		δεικνύ-μενος, -η, -ον	

Note. — For an explanation of some of the forms see § 170, notes 1–3. For the third person plural of the present indicative active see § 167, note 3. The infinitive and participle active are irregular in accent (§ 185).

255. **Second Aorist System** **256.**

		τίθημι (θε-, θη-) put		*δίδωμι (δο-, δω-) give*	
		Active	Middle	Active	Middle
Indicative.	S. 1	(ἔθηκα)	ἐ-θέ-μην	(ἔδωκα)	ἐ-δό-μην
	2	(ἔθηκας)	ἔ-θου	(ἔδωκας)	ἔ-δου
	3	(ἔθηκε)	ἔ-θε-το	(ἔδωκε)	ἔ-δο-το
	D. 2	ἔ-θε-τον	ἔ-θε-σθον	ἔ-δο-τον	ἔ-δο-σθον
	3	ἐ-θέ-την	ἐ-θέ-σθην	ἐ-δό-την	ἐ-δό-σθην
	P. 1	ἔ-θε-μεν	ἐ-θέ-μεθα	ἔ-δο-μεν	ἐ-δό-μεθα
	2	ἔ-θε-τε	ἔ-θε-σθε	ἔ-δο-τε	ἔ-δο-σθε
	3	ἔ-θε-σαν	ἔ-θε-ντο	ἔ-δο-σαν	ἔ-δο-ντο
Subjunctive.	S. 1	θῶ	θῶ-μαι	δῶ	δῶ-μαι
	2	θῇ-ς	θῇ	δῷ-ς	δῷ
	3	θῇ	θῆ-ται	δῷ	δῶ-ται
	D. 2	θῆ-τον	θῆ-σθον	δῶ-τον	δῶ-σθον
	3	θῆ-τον	θῆ-σθον	δῶ-τον	δῶ-σθον
	P. 1	θῶ-μεν	θώ-μεθα	δῶ-μεν	δώ-μεθα
	2	θῆ-τε	θῆ-σθε	δῶ-τε	δῶ-σθε
	3	θῶ-σι	θῶ-νται	δῶ-σι	δῶ-νται
Optative.	S. 1	θείη-ν	θεί-μην	δοίη-ν	δοί-μην
	2	θείη-ς	θεῖ-ο	δοίη-ς	δοῖ-ο
	3	θείη	θεῖ-το, θοῖτο	δοίη	δοῖ-το
	D. 2	θεῖ-τον [θείη-τον]	θεῖ-σθον	δοῖ-τον [δοίη-τον]	δοῖ-σθον
	3	θεί-την [θειή-την]	θεί-σθην	δοί-την [δοιή-την]	δοί-σθην
	P. 1	θεῖ-μεν [θείη-μεν]	θεί-μεθα, θοίμεθα	δοῖ-μεν [δοίη-μεν]	δοί-μεθα
	2	θεῖ-τε [θείη-τε]	θεῖ-σθε, θοῖσθε	δοῖ-τε [δοίη-τε]	δοῖ-σθε
	3	θεῖε-ν [θείη-σαν]	θεῖ-ντο, θοῖντο	δοῖε-ν [δοίη-σαν]	δοῖ-ντο
Imperative.	S. 2	θέ-ς	θοῦ	δό-ς	δοῦ
	3	θέ-τω	θέ-σθω	δό-τω	δό-σθω
	D. 2	θέ-τον	θέ-σθον	δό-τον	δό-σθον
	3	θέ-των	θέ-σθων	δό-των	δό-σθων
	P. 2	θέ-τε	θέ-σθε	δό-τε	δό-σθε
	3	θέ-ντων	θέ-σθων	δό-ντων	δό-σθων
Infin.		θεῖ-ναι	θέ-σθαι	δοῦ-ναι	δό-σθαι
Part.		θείς, θεῖσα, θέ-ν	θέ-μενος, -η, -ον	δούς, δοῦσα, δό-ν	δό-μενος, -η, -ον

Note. — For an explanation of some of the forms see § 170, notes 1–3. For the contraction in the subjunctive and optative see § 211, 1–2. For the singular of the indicative active see §§ 205 and 211, 3.

257. Second Aorist System

	ἵστημι (στα-, στη-) *set*	δύ-ω *enter*	ἐπριάμην *bought*
	Active	Active	Middle
Indicative. S. 1	ἔ-στη-ν *stood*	ἔ-δῡ-ν	ἐπριά-μην
2	ἔ-στη-ς	ἔ-δῡ-ς	ἐπρίω
3	ἔ-στη	ἔ-δῡ	ἐπρία-το
D. 2	ἔ-στη-τον	ἔ-δῡ-τον	ἐπρία-σθον
3	ἐ-στή-την	ἐ-δῡ́-την	ἐπριά-σθην
P. 1	ἔ-στη-μεν	ἔ-δῡ-μεν	ἐπριά-μεθα
2	ἔ-στη-τε	ἔ-δῡ-τε	ἐπρία-σθε
3	ἔ-στη-σαν	ἔ-δῡ-σαν	ἐπρία-ντο
Subjunctive. S. 1	στῶ	δύω	πρίω-μαι
2	στῇ-ς	δύῃς	πρίῃ
3	στῇ	δύῃ	πρίη-ται
D. 2	στῆ-τον	δύητον	πρίη-σθον
3	στῆ-τον	δύητον	πρίη-σθον
P. 1	στῶ-μεν	δύωμεν	πριώ-μεθα
2	στῆ-τε	δύητε	πρίη-σθε
3	στῶ-σι	δύωσι	πρίω-νται
Optative. S. 1	σταίη-ν		πριαί-μην
2	σταίη-ς		πρίαι-ο
3	σταίη	No optative	πρίαι-το
D. 2	σταῖ-τον [σταίη-τον]	is found in	πρίαι-σθον
3	σταί-την [σταιή-την]	Attic. Cf.	πριαί-σθην
P. 1	σταῖ-μεν [σταίη-μεν]	§ 211, 2 a.	πριαί-μεθα
2	σταῖ-τε [σταίη-τε]		πρίαι-σθε
3	σταῖε-ν [σταίη-σαν]		πρίαι-ντο
Imperative. S. 2	στῆ-θι	δῦ-θι	πρίω
3	στή-τω	δῦ́-τω	πριά-σθω
D. 2	στῆ-τον	δῦ-τον	πρία-σθον
3	στή-των	δῦ́-των	πριά-σθων
P. 2	στῆ-τε	δῦ-τε	πρία-σθε
3	στά-ντων	δύ-ντων	πριά-σθων
Infin.	στῆ-ναι	δῦ-ναι	πρία-σθαι
Part.	στᾱ́ς, στᾶσα, στά-ν	δῦ́ς, δῦσα, δύ-ν	πριά-μενος

Note. — For an explanation of some of the forms see § 170, notes 1–3. For the contraction in the subjunctive and optative of ἔστην see § 211, 1–2. The subjunctive and optative of ἐπριάμην are accented as if uncontracted (§ 211, 2, note).

258. **Second Perfect System without Suffix (§ 220)**

ἵστημι (στα-, στη-) set

	Second Perfect Active		Second Pluperfect Active
	Indicative	Subjunctive	Indicative
S. 1	(ἕστηκα) *stand*	ἑστῶ, etc.	(εἱστήκη)
2	(ἕστηκας)	(like στῶ, § 257)	(εἱστήκης)
3	(ἕστηκε)	Optative	(εἱστήκει)
D. 2	ἕ-στα-τον	ἑ-σταίη-ν, etc.	ἕ-στα-τον
3	ἕ-στα-τον	(like σταίην, § 257)	ἑ-στά-την
P. 1	ἕ-στα-μεν	Imperative	ἕ-στα-μεν
2	ἕ-στα-τε	S. 2 ἕ-στα-θι	ἕ-στα-τε
3	ἑ-στᾶσι	3 ἑ-στά-τω, etc.	ἕ-στα-σαν

Infinitive	Participle
ἑ-στά-ναι	ἑ-στώς, ἑ-στῶσα, ἑ-στός (§ 131, note)

259. **Οἶδα** (for *ϝοιδα (§ 2 a), stem *οἰδ-*, *εἰδ-*, *ἰδ-*, § 14, 2), a perfect with present meaning, is formed without reduplication. Its inflection (somewhat irregular) is as follows:

	Second Perfect				Second Pluperfect
	Indicative	Subjunctive	Optative	Imperative	Indicative
S. 1	οἶδα	εἰδῶ	εἰδείην		ᾔδη [ᾔδειν]
2	οἶσθα	εἰδῇς	εἰδείης	ἴσθι	ᾔδησθα
3	οἶδε	εἰδῇ	εἰδείη	ἴστω	ᾔδει(ν)
D. 2	ἴστον	εἰδῆτον	εἰδεῖτον	ἴστον	ᾖστον
3	ἴστον	εἰδῆτον	εἰδείτην	ἴστων	ᾔστην
P. 1	ἴσμεν	εἰδῶμεν	εἰδεῖμεν [-είημεν]		ᾖσμεν
2	ἴστε	εἰδῆτε	εἰδεῖτε [-είητε]	ἴστε	ᾖστε
3	ἴσᾱσι	εἰδῶσι	εἰδεῖεν [-είησαν]	ἴστων	ᾖσαν, ᾔδεσαν

Infinitive	Participle
εἰδέναι	εἰδώς, εἰδυῖα, εἰδός; gen. εἰδότος, etc. (§ 131)

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259 a. Ionic occasionally has other (regular) forms from the stem *οἰδα-*: thus *οἶδας*, *οἴδαμεν*, *οἴδᾱσι*.

b. Homer has perf. 1st plur. *ἴδμεν*; pluperf. *ᾔδεα*, *ᾔδησθα* (*ἠείδης*), *ᾔδεε* or *ᾔδει* (*ἠείδει*), 3d plur. *ἴσαν*: subj. 1st sing. *εἰδέω*, *εἰδῶ*, *ἰδέω*; plur. *εἴδομεν* (§ 160 a), *εἴδετε* (§ 160 a), *εἰδῶσι*: infin. *ἴδμεναι*, *ἴδμεν* (§ 167 e): fem. participle *ἰδυῖα*. Future *εἴσομαι* and *εἰδήσομαι*.

c. Herodotus has 1st plur. *ἴδμεν*: pluperf. 1st sing. *ᾔδεα*, 3d sing. *ᾔδεε*, 2d plur. *ᾐδέατε*; future *εἰδήσω*.

260. **Ἵημι** (theme *ἑ-, ἡ-*) *send* is inflected nearly like *τίθημι* (§§ 251, 255). The present and second aorist systems are inflected as follows:

Active

	PRESENT Indicative	PRESENT Subjunctive	IMPERFECT Indicative
S 1	**ἵημι**	**ἱῶ**	**ἵην**
2	**ἵης, ἱεῖς**	**ἱῇς**	**ἵεις**
3	**ἵησι**	**ἱῇ**, etc.	**ἵει**
D. 2	**ἵετον**	Optative	**ἵετον**
3	**ἵετον**	**ἱείην**	**ἱέτην**
P. 1	**ἵεμεν**	**ἱείης**	**ἵεμεν**
2	**ἵετε**	**ἱείη**	**ἵετε**
3	**ἱᾶσι**	**ἱεῖτον**	**ἵεσαν**
		ἱείτην	
		ἱεῖμεν, etc.	

Imperative
ἵει
ἱέτω, etc.

Infinitive	Participle
ἱέναι	**ἱείς, ἱεῖσα, ἱέν**

Middle (Passive)

	PRESENT Indicative	PRESENT Subjunctive	IMPERFECT Indicative
S 1	**ἵεμαι**	**ἱῶμαι**	**ἱέμην**
2	**ἵεσαι**	**ἱῇ**	**ἵεσο**
3	**ἵεται**	**ἱῆται**, etc.	**ἵετο**
D. 2	**ἵεσθον**	Optative	**ἵεσθον**
3	**ἵεσθον**	**ἱείμην**	**ἱέσθην**
P. 1	**ἱέμεθα**	**ἱεῖο**	**ἱέμεθα**
2	**ἵεσθε**	**ἱεῖτο**	**ἵεσθε**
3	**ἵενται**	**ἱεῖσθον**	**ἵεντο**
		ἱείσθην	
		ἱείμεθα, etc.	

Imperative
ἵεσο
ἱέσθω, etc.

Infinitive	Participle
ἵεσθαι	**ἱέμενος, -η, -ον**

Second Aorist (Active)

	Indicative	Subjunctive
S. 1	(**ἧκα**)	**ὧ**
2	(**ἧκας**)	**ᾗς**
3	(**ἧκε**)	**ᾗ**, etc.
D. 2	**εἷτον**	Optative.
3	**εἵτην**	**εἵην**
P. 1	**εἷμεν**	**εἵης**
2	**εἷτε**	**εἵη**
3	**εἷσαν**	**εἷτον**
		εἵτην
		εἷμεν, etc.

Imperative
ἕς
ἕτω, etc.

Infinitive	Participle
εἷναι	**εἵς, εἷσα, ἕν**

Second Aorist (Middle)

	Indicative	Subjunctive
S. 1	**εἵμην**	**ὧμαι**
2	**εἷσο**	**ᾗ**
3	**εἷτο**	**ἧται**, etc.
D. 2	**εἷσθον**	Optative.
3	**εἵσθην**	**εἵμην**
P. 1	**εἵμεθα**	**εἷο**
2	**εἷσθε**	**εἷτο**
3	**εἷντο**	**εἷσθον**
		εἵσθην
		εἵμεθα, etc.

Imperative
οὗ
ἕσθω, etc.

Infinitive	Participle
ἕσθαι	**ἕμενος, -η, -ον**

In the optative, forms of the -ω inflection (ἴοιτε, ἴοιεν, οἶτο) are sometimes found (§ 170, 4).

The future of ἵημι is ἥσω; perfect εἶκα, εἶμαι; aorist passive εἵθην. The aorists and the perfect hardly ever occur except in compounds.

261. **Εἶμι** (theme ἰ-, εἰ-; Latin *eo*, *ire*) *go* has only the present system.

	Present.				Imperfect
	Indicative	Subjunctive	Optative	Imperative	Indicative.
S. 1	**εἶμι**	**ἴω**	**ἴοιμι, ἰοίην**		**ᾖα** [**ᾔειν**]
2	**εἶ**	**ἴῃς**	**ἴοις**	**ἴθι**	**ᾔεισθα** [**ᾔεις**]
3	**εἶσι**	**ἴῃ**	**ἴοι**	**ἴτω**	**ᾔει** [**ᾔειν**]
D. 2	**ἴτον**	**ἴητον**	**ἴοιτον**	**ἴτον**	**ᾖτον**
3	**ἴτον**	**ἴητον**	**ἰοίτην**	**ἴτων**	**ᾔτην**
P. 1	**ἴμεν**	**ἴωμεν**	**ἴοιμεν**		**ᾖμεν**
2	**ἴτε**	**ἴητε**	**ἴοιτε**	**ἴτε**	**ᾖτε**
3	**ἴᾱσι**	**ἴωσι**	**ἴοιεν**	**ἰόντων, ἴτωσαν**	**ᾖσαν, ᾔεσαν**

Infinitive	Participle	Verbal Adjectives
ἰέναι	**ἰών, ἰοῦσα, ἰόν**; gen. **ἰόντος, ἰούσης**, etc.	**ἰτός, ἰτέος** (**ἰτητέος**, from **ἰτῶ** (-άω) *go*

1. Compounds of εἶμι have recessive accent in the present except in the infinitive and participle: thus πάρειμι *approach*, πάρει, etc. Imperf. παρῇα (§ 184, 1), etc., but infin. παριέναι, participle παριών.

2. The present indicative of εἶμι, in prose (and almost always in poetry), has a future meaning *shall go* (cf. § 524, note).

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260 a. Homer almost always has ἵημι with short ι. For ἵει (3d singular) and ἱεῖσι (3d plural) see §§ 170, 4 a, and 200 b. In the aorist indicative he has ἧκα and ἕηκα (with irregular augment). In the aorist subjunctive he has ἕῃ and ᾔῃ (cf. § 211, 1 a). For the imperfect indicative 1st singular the Mss. give ἵειν, but this must be a mistake for ἵην.

261 a. Homer has also present indicative 2d sing. εἶσθα. Imperfect 1st sing. ἤϊα, ἤϊον; 3d sing. ἤϊε, ᾖε, ἴε; 3d dual ἴτην, 1st plur. ᾔομεν; 3d plur. ἤϊσαν, ἴσαν, ἤϊον. Subjunctive 2d sing. ἴῃσθα; 3d sing. ἴῃσι; 1st plur. ἴομεν (§ 160 a). Optative 3d sing. ἰείη. Infinitive ἴμεναι, ἴμεν (§ 167 e). Future εἴσομαι.

b. Herodotus has impf. 1st sing. ἤϊα; 3d sing. ἤϊε, 3d plur. ἤϊσαν.

262. Εἰμί (theme ἐσ-; Latin *es-se*) *be* has only the present and future systems.

	Present.				Imperfect
	Indicative	Subjunctive	Optative	Imperative	Indicative
S. 1	εἰμί	ὦ	εἴην		ἦ, ἦν
2	εἶ	ᾖς	εἴης	ἴσθι	ἦσθα
3	ἐστί	ᾖ	εἴη	ἔστω	ἦν
D. 2	ἐστόν	ἦτον	εἶτον, εἴητον	ἔστον	ἦστον
3	ἐστόν	ἦτον	εἴτην, εἰήτην	ἔστων	ἤστην
P. 1	ἐσμέν	ὦμεν	εἶμεν, εἴημεν		ἦμεν
2	ἐστέ	ἦτε	εἶτε, εἴητε	ἔστε	ἦτε, ἦστε
3	εἰσί	ὦσι	εἶεν, εἴησαν	ἔστων, ἔστωσαν	ἦσαν

Infin. **εἶναι** Partic. **ὤν, οὖσα, ὄν**, gen. **ὄντος, οὔσης**, etc. (§ 129)

Future indicative *ἔσομαι*, etc. (3d sing. *ἔσται* (§ 20)); optative *ἐσοίμην*, etc.; infinitive *ἔσεσθαι*; participle *ἐσόμενος, -η, -ον*.

Note.—The present indicative *εἰμί* is for **ἐσ-μι* (§ 16); *εἶ* is for **ἐσι* (originally *ἐσ-σί*); *ἐσ-τί* retains the original ending *τι*. The subjunctive *ὦ* is for *ἔω*, from **ἐσ-ω*; the optative *εἴην* is for **ἐσ-ιη-ν*. The infinitive *εἶναι* is for **ἐσ-ναι*; the participle *ὤν* is for *ἐών*, from **ἐσ-ων*.

1. All forms of the present indicative, except the second person singular *εἶ*, are enclitic (§ 70). But the third person

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262 a. Homer has

Present indicative 2d sing. *ἐσσί, εἶς*; 1st plur. *εἰμέν*; 3d plur. *εἰσί, ἔᾱσι*.

Imperfect 1st sing. *ἦα, ἔα, ἔον* (?); 2d sing. *ἔησθα, ἦσθα*; 3d sing. *ἦεν, ἔην, ἤην, ἦν*; 3d plur. *ἦσαν, ἔσαν*. Iterative *ἔσκον* (§ 191 b).

Subjunctive 1st sing. *ἔω, -είω*; 3d sing. *ἔῃσι, ᾖσι, ἔῃ, εἴῃ* (?); 3d plur. *ἔωσι*.

Optative also *ἔοις, ἔοι*. Imperative *ἔσσο* (middle).

Infinitive also *ἔμμεναι* (for **ἐσ-μεναι*), *ἔμεναι, ἔμμεν, ἔμεν* (§ 167 e).

Participle *ἐών, ἐοῦσα, ἐόν*, etc.

Future also *ἔσ-σομαι*, etc.; 3d sing. *ἔσ-σεται, ἔσεται* (§ 35), *ἔσται* (§ 20), and (Doric future, § 214) *ἐσσεῖται*.

b. Herodotus has

Present indicative 2d sing. *εἶς*; 1st pl. *εἰμέν*.

Imperfect *ἔα*; 2d sing. *ἔας*; 2d plur. *ἔατε*. Iterative *ἔσκον* (191 b).

Subjunctive *ἔω, ἔωσι*. Optative (once) *ἐν-έοι*. Participle *ἐών*.

singular ἐστί takes its written accent on the first syllable (ἔστι):

When it stands at the beginning of a sentence; as *ἔστι δὲ τίς οὗτος; but who is this?*

When it expresses existence or possibility; as *σοὶ μὲν ἔστιν ἰδεῖν it is possible for you to see;*

When it follows the conjunctions *εἰ*, *καί*, or *ἀλλά*, or the adverbs *οὐκ*, *μή*, or *ὡς*; as *οὐκ ἔστιν is not.*

NOTE.—In composition the participle is accented as in the simple verb: thus *παρ-ών present.* In the subjunctive and optative, *παρ-ῶ* (for -*έω*, § 170, 2), *παρ-εῖμεν*, etc., the accent is not irregular. See §§ 170, 2–3 and 185, note.

263. **Φημί** (*φα-*, *φη-*; Latin *fa-ri*) *say* is inflected in the present system as follows:

	PRESENT		IMPERFECT
	Indicative	Subjunctive	Indicative
S. 1	**φημί**	**φῶ**, **φῇς**, **φῇ**, etc.	**ἔφην**
2	**φῄς**	(like **στῶ**, § 257)	**ἔφησθα** or **ἔφης**
3	**φησί**		**ἔφη**
		Optative	
D. 2	**φατόν**	**φαίην**, **φαίης**, etc.	**ἔφατον**
3	**φατόν**	(like **σταίην**, § 257)	**ἐφάτην**
P. 1	**φαμέν**		**ἔφαμεν**
2	**φατέ**	Imperative.	**ἔφατε**
3	**φᾱσί**	**φάθι** or **φαθί**, **φάτω**, etc.	**ἔφασαν**
	Infinitive	Participle	Verbal Adjectives
	φάναι	**φάς**, **φᾶσα**, **φάν**, but in Attic **φάσκων** is used instead.	**φατός**, **φατέος**

The future is *φήσω*, etc.; aorist *ἔφησα*, etc.

1. All forms of the present indicative, except the second person singular *φῄς*, are enclitic (§ 70).

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263 a. Homer has subj. 3d sing. *φήῃ* (§ 211, 1 a). For *ἔφαν* (imperfect 3d plural) see § 167 c. He often uses the middle forms of *φημί*, which are seldom or never found in Attic: thus imperf. *ἐφάμην*, *ἔφατο*; impv. *φάο*, *φάσθω*, etc.; infin. *φάσθαι*; participle *φάμενος*.

b. Herodotus often uses the middle participle *φάμενος*.

264. **Κεῖμαι** (*κει-*) *lie, am laid* (regularly used as the perfect passive of *τίθημι put*).

	Present Indicative	Present Subjunctive	Imperfect Indicative
S. 1	**κεῖμαι**	**κέωμαι, κέῃ,**	**ἐκείμην**
2	**κεῖσαι**	**κέηται,** etc.	**ἔκεισο**
3	**κεῖται**		**ἔκειτο,**
		Optative.	
D. 2	**κεῖσθον**	**κεοίμην, κέοιο,**	**ἔκεισθον**
3	**κεῖσθον**	**κέοιτο,** etc.	**ἐκείσθην**
P. 1	**κείμεθα**		**ἐκείμεθα**
		Imperative.	
2	**κεῖσθε**		**ἔκεισθε**
3	**κεῖνται**	**κεῖσο, κείσθω,** etc.	**ἔκειντο**

Infinitive	Participle
κεῖσθαι (so also in composition: *κατακεῖσθα*, contrary to § 184)	**κείμενος**

The future is *κείσομαι*, etc., regular.

265. **Ἧμαι** (*ἡσ-*) *sit* retains the *σ* of its stem only before the endings *-ται* and *-το*. It is found only in the present system:

Present Indicative	Imperfect Indicative
ἧ-μαι, ἧσαι, ἧσ-ται ; ἧσθον, ἧσθον	**ἥ-μην, ἧσο, ἧσ-το**
ἥ-μεθα, ἧσθε, ἧ-νται	**ἧσθον, ἥσθην**
	ἥ-μεθα, ἧσθε, ἧ-ντο

Imperative	Infinitive	Participle
ἧσο, ἥσθω, etc.	**ἧσθαι**	**ἥ-μενος**

The subjunctive and optative of the simple verb are not found.

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264 a. Homer has pres. indic. 3d plur. *κεῖνται, κέαται* (§ 167 d), *κείαται, κέονται*; impf. 3d plur. *ἔκειντο, κέατο* (§ 167 d), *κείατο*; subj. 3d sing. *κῆται*, iterative 3d sing. (§ 191 b) *ἐκέ-σκετο*.

b. Herodotus usually has *-εε-* for *ει-* in the 3d sing. (*κέεται*); sometimes perhaps in *ἔκειτο, κεῖσθαι* (*ἐκέετο, κέεσθαι*). He always has *κέαται* (= *κεῖνται*) and *ἐκέατο* (= *ἔκειντο*). See § 167 d.

265 a. For the 3d plur. Homer has *ἥαται* (*εἵαται* in some editions), *ἕαται*, and *ἥατο* (*εἵατο* in some editions), *ἕατο* (Attic *ἧνται, ἧντο*). Herodotus always has *ἕαται, ἕατο*. See § 167 d.

1. For ἧμαι, Attic almost always uses the compound *κάθ-ημαι* (properly *sit down*), which loses the σ of its stem everywhere except in the form *καθῆστο* of the imperfect. It is inflected as follows:

	Present		Imperfect	
	Indicative	Subjunctive	Indicative	
S. 1	κάθημαι	καθῶμαι, καθῇ,	ἐκαθήμην or	καθήμην
2	κάθησαι	καθῆται, etc.	ἐκάθησο	καθῆσο
3	κάθηται		ἐκάθητο	καθῆστο
		Optative.		
D. 2	κάθησθον	καθοίμην, καθοῖο,	ἐκάθησθον	καθῆσθον
3	κάθησθον	καθοῖτο, etc.	ἐκαθήσθην	καθήσθην
P. 1	καθήμεθα		ἐκαθήμεθα	καθήμεθα
2	κάθησθε	Imperative.	ἐκάθησθε	καθῆσθε
3	κάθηνται	κάθησο, καθήσθω, etc.	ἐκάθηντο	καθῆντο

Infinitive	Participle
καθῆσθαι	καθήμενος

For the augment (*ἐκαθήμην*) see § 174, 1.

266. **Ἦμι** (cf. Latin *a-io*) *say*, is used only in present 1st singular *ἦμι* and imperfect 1st and 3d singular *ἦν*, *ἦ* (*ἦν δ' ἐγώ said I*, *ἦ δ' ὅς said he*).

267. **Χρή** *it is necessary* is really a substantive with which *ἐστί is*, is to be supplied (§ 308). Outside of the present indicative it unites (cf. § 43, note 2) with the forms of *εἰμί* into a single word: so impf. *χρῆν* (for *χρὴ ἦν*), and even with augment *ἐχρῆν*! subj. *χρῇ* (for *χρὴ ᾖ*); opt. *χρείη* (for *χρὴ εἴη*); infin. *χρῆναι* (for *χρὴ εἶναι*); partic. *χρεών*, indeclinable (for *χρὴ ὄν*, § 17).

FORMATION OF WORDS

268. Words are formed in two ways: (1) by Derivation and (2) by Composition.

1. Derived words are formed by means of suffixes (which are not themselves separate words) either from roots or from the stems of other words. Thus, *δίκ-η right* (from the root *δικ-*), *δίκα-ιος just* (from the stem *δικᾱ-*) are derived words.

2. Compound words are formed by combining two or more words or stems of words into one. Thus, *ἱππό-δαμος horse-tamer*, *μεγά-θῡμος great-hearted*, are compound words. Of course derived words may be formed from stems of compound words. Thus, *οἰκοδομῶ* (*-έω*) *build a house*, from *οἰκο-δόμος house-builder*, is a derived word.

DERIVATIVE WORDS

269. Primitive and Denominative Words. — A Primitive Word is formed directly from a root by means of a suffix; a Denominative Word is formed from the stem of a noun. Thus, *ζυγ-ό-ν yoke* is a primitive word, being formed from the root *ζυγ-* by means of the suffix *-ο-*. From the stem

of *ζυγόν* (*ζυγο-*) is formed the denominative verb *ζυγῶ* (*-όω*) *yoke, join together.*

Note. — Less correctly the term Primitive Word is sometimes applied to a word formed by means of a suffix from the theme of a verb.

270. Roots. — The root of a word, like the perfume of a flower, has no separate, tangible existence. It merely suggests the meaning of a word or group of words. Only when united with inflectional endings (and usually a suffix as well) does it receive definite form and meaning, and become a full-blown word.

Note. — Roots consist usually of only one syllable. From roots stems are formed by means of suffixes, and from stems words are formed by means of inflectional endings. (Very few words are formed directly from roots without any suffix.) Thus :

Root	λεγ-	Stems	λεγ$^{ο}_{ε}$-	Words	λέγω *speak*
	λογ-		λογο-		λόγος *speech*

271. Word-Groups. — The same root often appears in many different words which are formed from it in various ways. Such words are commonly said to form a Word-Group.

Thus, from the root *γραφ-* are derived (directly or indirectly)

γράφ-ω mark, write,
γραφ-ή writing,
γραφ-εύς painter,
γραφ-ίς style, pencil,
γραφ-ικός suited for writing or painting,
γραμ-μή (for **γραφ-μη*, § 27, 1) *line,*
γράμ-μα letter,
γραμ-ματεύς clerk, secretary,
γραμ-ματεύω be secretary,
γραμ-ματική grammar,
γραμ-ματεῖον writing tablet.

From the root *οἰκ-* are derived (directly or indirectly)

οἶκ-ος dwelling,
οἰκ-ίᾱ house,
οἰκ-ίον, οἰκ-ίσκος, οἰκ-ίδιον (diminutives, § 283) *little house,*
οἰκ-έτης house-slave (masc.),
οἰκ-έτις house-slave (fem.),
οἰκ-ετικός pertaining to house-slaves,
οἰκ-εῖος belonging to the household,
οἰκ-ειότης relationship, friendship,
οἰκ-ειῶ (*-όω*) *make one's own,*
οἰκ-είωσις making one's own, appropriation,
οἰκ-ῶ (*-έω*) *dwell,*
οἰκ-ητός inhabited,
οἴκ-ησις habitation,
οἴκ-ημα dwelling place,
οἰκ-ήτωρ inhabitant,
οἰκ-ίζω colonize,
οἰκ-ιστής colonist.

These examples are enough to show the importance, for a ready understanding of Greek, of a thorough knowledge of derivation.

272. Changes of Roots in Derivation. — In the formation of words from roots, Greek has a very clear method of differentiation by means of the vowel variation (ο, ε, (α)), spoken of in § 14: thus **λέγ-ω** *speak*, **λόγ-ος** *speech;* **λείπ-ω** *leave*, **λοιπ-ός** *left;* *σπεύδ-ω hasten*, *σπουδ-ή haste.* See below, §§ 277, 1–3 and 280, 1.

273. Changes of Stems in Derivation. — When suffixes are added to stems the usual euphonic changes take place; — that is, vowels thus brought together usually contract, and consonants, and consonants and vowels, undergo the changes described in §§ 25–39. Examples are:

ἀρχαῖος old (for **ἀρχα-ιο-ς*), *βασιλείᾱ kingdom* (for **βασιλευ-ιᾱ*, § 21), *ἀλήθεια truth* (for **ἀληθεσ-ια*, § 37), *ὄμμα eye* (for **ὀπ-μα*, § 27, 1), *ὄψις look, vision* (for **ὀπ-σις*, § 28), *δικαστής judge* (for **δικαδ-της*, § 26), *ἐλπίζω hope* (for **ἐλπιδ-ιω*, § 39, 2).

274. A noun stem may vary its final vowel before the suffix, or, before a suffix beginning with a vowel, may drop it altogether (cf. § 44, 3): thus *οἰκέ-της house-slave*, from *οἶκος* (stem *οἰκο-*) *house; οὐράν-ιος heavenly*, from *οὐρανός* (stem *οὐρανο-*) *heaven.*

NOTE. — Before a suffix beginning with a consonant the end vowel of a stem usually, but not always, has its long form (§ 13): thus *ποίη-σις a making, ποιῶ* (*-έω*) *make.*

275. Formation by Analogy. — In Greek, as in other languages, many words were formed by analogy. Thus, *ἱππεύ-ω be a horseman* is formed from *ἱππεύ-ς horseman;* but since *ἱππ-* is common to more words (*ἵππ-ος, ἱππ-ικός*, etc.) than is *ἱππευ-*, the letters *-εύω* came to be felt as a sort of suffix, which formed *ἱππεύω* from *ἱππ-*, and so could be used to form other denominative verbs from various stems: thus *δουλ-εύω be a slave* (*δοῦλο-ς slave*), *βουλ-εύω plan* (*βουλή plan*), *παιδ-εύω educate* (*παῖς, παιδ-ός child*).

In the formation of verbs analogy plays a great part, and the important verb endings of this sort are given in § 292.

So also sometimes in the formation of nouns, endings such as *-αιος* and *-ειος*, for *-α-ιο-ς* and *-ε-ιο-ς*, formed by adding the suffix *-ιο-* to a stem ending in *α-* or *ε-* (*ευ-, εσ-*) (see § 287, 5, *Ἀθηναῖος, οἰκεῖος, βασιλεῖος*), are used in similar fashion: thus *σκοτ-αῖος* (*σκότος*) *dark, ἀνδρ-εῖος* (*ἀνήρ, ἀνδρ-ός*) *brave* (for examples of such formations see §§ 283, 1; 284, 1; 287, 5).

FORMATION OF SUBSTANTIVES

276. A very few substantives are formed from roots without any suffix: thus *φλόξ* (*φλογ-*) *flame* (*φλέγ-ω burn*).

277. The following are the most important suffixes in the formation of substantives:

1. **-ο-.** Masculine in *-ός* (agent) and *-ος*, neuter in *-ον*.

(Roots with the vowel variation ο, ε, (α) (§ 14), usually show ο.)

τροφ-ό-ς nurse (*τρέφ-ω nourish*)
λόγ-ο-ς speech (*λέγ-ω speak*)
ἔργ-ο-ν work (*ῥέζω* (*ῥεγ-, ἐργ-,* § 38) *do*)
πομπ-ό-ς escort (*πέμπ-ω send, escort*)
ῥό-ο-ς stream (*ῥέ-ω flow*)
ζυγ-ό-ν yoke (*ζεύγ-νῡμι yoke*)

2. **-ᾱ-.** Nominative in *-ᾱ* or *-η*; all feminine.

(Roots with the vowel variation ο, ε, (α) (§ 14), regularly show ο.)

τροφ-ή nurture (*τρέφ-ω nourish*)
λοιβ-ή pouring (*λείβ-ω pour*)
φορ-ᾱ́ bearing (*φέρ-ω bear*)
σπουδ-ή haste (*σπεύδ-ω hasten*)

3. **-εσ-.** Nominative in *-ος* (§ 106, 1): neuter.

(Roots with the vowel variation ο, ε, (α) (§ 14), regularly show ε.)

γέν-ος race (*γίγνομαι* (*γον-, γεν-, γν-*) *be born*)
εἶδ-ος form (*οἰδ-, εἰδ-, ἰδ- see*)
ζεῦγ-ος pair (*ζεύγ-νῡμι* (*ζευγ-, ζυγ-*) *yoke, join*)
εὖρ-ος width (*εὐρύς wide*)

278. AGENT

1. **-ευ-.** Nominative in *-εύς*: masculine.

γραφ-εύ-ς painter (*γράφ-ω write, paint*)
ἱππ-εύ-ς horseman (*ἵππος horse*)
ἱερ-εύ-ς priest (*ἱερός sacred*)

2. **-τηρ-.** Nominative in *-τήρ*: masculine.

σω-τήρ savior (*σῴζω save*)
δο-τήρ giver (*δίδωμι* (*δο-, δω-*) *give*)

3. **-τορ-.** Nominative in *-τωρ*: masculine.

ῥή-τωρ orator (*ἐρ-, ῥε-, ῥη- speak*-)
οἰκή-τωρ dweller (*οἰκῶ* (*-έω*) *dwell*)

4. **-τᾱ-**. Nominative in *-της*: masculine.
-τιδ-. Nominative in *-τις*: feminine.
-τριδ-. Nominative in *-τρίς*: feminine.

οἰκέ-τη-ς (ὁ), *οἰκέ-τις* (ἡ) *house-slave* (*οἶκο-ς house*)
πολῖ-τη-ς (ὁ), *πολῖ-τις* (ἡ) *citizen* (*πόλι-ς city*)
αὐλη-τή-ς (ὁ), *αὐλη-τρίς* (ἡ) *flute-player* (*αὐλῶ* (*-έω*) *play the flute*)

279. ACTION

1. **-τι-**. Nominative in *-τις*: feminine.

πίσ-τι-ς faith (*πείθω* (*ποιθ-*, *πειθ-*, *πιθ-*) *persuade*, § 26)

2. **-σι-** (weakened from *-τι-*). Nominative in *-σις*: feminine.

κρί-σι-ς judgment (*κρίνω judge*)
πρᾶξι-ς action (*πράττω* (*πρᾱγ-*) *act*, § 28)

3. **-σιᾱ-**. Nominative in *-σιᾱ*: feminine.

γυμνα-σίᾱ exercise (*γυμνάζω* (*γυμναδ-*) *train*, § 30)
δοκιμα-σίᾱ examination (*δοκιμάζω* (*δοκιμαδ-*) *examine*, § 30)

280. RESULT OF ACTION

1. **-ματ-**. Nominative in *-μα*: neuter. A great many substantives are formed from verb stems by this suffix.

(Roots with the vowel variation ο, ε, (α) (§ 14), regularly have ε.)

πρᾶγ-μα deed (*πράττω* (*πρᾱγ-*) *do*)
ῥεῦ-μα stream (*ῥέω* (*ῥου-*, *ῥευ-*, *ῥυ-*) *flow*)

2. **-μο-**. Nominative in *-μός*: masculine.

ὀδυρ-μό-ς wailing (*ὀδῡρ-ομαι wail*)
λογισ-μό-ς calculation (*λογίζο-μαι* (*λογιδ-*) *calculate*)

3. **-μᾱ-**. Nominative in *-μη*: feminine.

γνώ-μη opinion (*γι-γνώ-σκω know*) *γραμ-μή line* (*γράφ-ω mark*, § 27, 1)

281. MEANS OR INSTRUMENT

1. **-τρο-**. Nominative in *-τρον*: neuter (cf. Latin *claus-tru-m*).

ἄρο-τρον plow (*ἀρῶ* (*-όω*) *plow*) *φέρε-τρον bier* (*φέρω carry*)

282. QUALITY (ABSTRACT SUBSTANTIVES)

1. **-ιᾱ-**. Nominative in *-ίᾱ*: feminine (cf. Latin *memor-ia*). This suffix (cf. § 287, 5) is the one most frequently employed to form abstract substantives.

σοφ-ίᾱ wisdom (*σοφό-ς wise*)
εὐδαιμον-ίᾱ happiness (*εὐδαίμων happy*)
παιδείᾱ (for **παιδευ-ιᾱ*, § 21) *education* (*παιδεύ-ω educate*)

2. **-ια-**. Nominative in *-ια*: feminine (mostly from adjectives in *-ης*).

ἀλήθεια (**ἀληθεσ-ια*, § 37) *truth* (*ἀληθής* (*ἀληθεσ-*) *true*)
εὔνοια (cf. § 133) *good will* (*εὔνους well-disposed*)

This suffix forms also a few concrete feminines corresponding to masculines: thus

σώτειρα (for **σωτερ-ια*, § 39, 4) *savior* (fem.) (*σω-τήρ savior*, § 278, 2)
ἱέρεια (for **ἱερευ-ια*, § 21) *priestess* (*ἱερ-εύ-ς priest*, § 278, 1)

3. **-τητ-**. Nominative in *-της*: feminine (cf. Latin *veritās, -tāt-is*).

ταχύ-της swiftness (*ταχύ-ς swift*) *νεό-της youth* (*νέο-ς young*)

4. **-συνᾱ-**. Nominative in *-σύνη*: feminine.

δικαιο-σύνη justice (*δίκαιο-ς just*)

σωφρο-σύνη discretion (*σώφρων, discreet*, § 34)

283. DIMINUTIVES

(Often used as pet names.)

1. **-ιο** (*-ιδ-ιο-*, *-αρ-ιο-*, § 275). Nominative in *-ιον*: neuter.

παιδ-ίο-ν παιδ-άριο-ν little child (*παῖς* (*παιδ-*) *child*)

οἰκ-ίδιο-ν little house (*οἶκο-ς house*)

2. **-ισκο-**, **-ισκᾱ-**. Nominative in *-ίσκος* (masc.) or *-ίσκη* (fem.).

οἰκ-ίσκο-ς little house (*οἶκο-ς house*)

παιδ-ίσκο-ς little boy } (*παῖς* (*παιδ-*) *child*)
παιδ-ίσκη little girl }

284. PLACE (OR MEANS)

1. **-ιο-**. From substantives in *-τηρ* (§ 278, 2, mostly obsolete) and *-εύς* (§ 278, 1). Nominative in *-τήριον* and *-εῖον* (for **-ευ-ιον*, § 21): neuter.

δικαστήρ-ιο-ν courthouse (*δικαστήρ* (= *δικαστής*) *judge*)

δεσμωτήρ-ιο-ν prison (**δεσμω-τηρ* = *δεσμώτης prisoner*)

κουρεῖον barber shop (*κουρ-εύ-ς barber*)

Θησεῖον temple of Theseus (*Θησεύ-ς Theseus*)

So, by analogy (see § 275),

σημ-εῖον signal (cf. *σῆμα sign*)

μουσ-εῖον seat of the muses (cf. *μοῦσα muse*)

2. **-ων-**. Nominative in *-ών*: masculine (place only).

ἀνδρ-ών men's room (*ἀνήρ* (*ἀνδρ-*) *man*)

ἱππ-ών stable (*ἵππο-ς horse*)

285. PATRONYMICS (*descendant of*)

1. { **-ιδᾱ-.** Nominative in *-ίδης*: masculine.
   { **-ιδ-.** Nominative in *-ίς*: feminine.

MASCULINE	FEMININE	
Ταντα λ-ίδη-ς *son of Tantalus*	Ταντα λ-ίς	from Τάντα λο-ς
Δανα-ΐδη-ς *son of Danaus*	Δανα-ίς	from Δαναό-ς
Πηλε-ίδη-ς (§ 21) *son of Peleus*		from Πηλεύ-ς

2. { **-αδᾱ-.** Nominative in *-άδης*: masculine.
   { **-αδ-.** Nominative in *-άς*: feminine.

MASCULINE	FEMININE	
Βορε-άδη-ς *son of Boreas*	Βορε-άς	from Βορέᾱ-ς
Θεστι-άδης *son of Thestius*	Θεστι-άς	from Θέστιο-ς

286. GENTILE OR PLACE NAMES

1. { **-ευ-.** Nominative in *-εύς* (cf. § 278, 1): masculine.
   { **-ιδ-.** Nominative in *-ίς* (cf. § 285, 1): feminine.

MASCULINE	FEMININE	
Μεγαρ-εύ-ς *a Megarian*	Μεγαρ-ίς	(Μέγαρα *Megara*)

2. { **-τᾱ-.** Nominative in *-της* (cf. § 278, 4): masculine.
   { **-τιδ-.** Nominative in *-τις* (cf. § 278, 4): feminine.

MASCULINE	FEMININE	
Τεγεά-τη-ς *a Tegean*	Τεγεᾶ-τις	(Τεγέᾱ *Tegea*)

Formation of Adjectives

287. The following are the most important suffixes forming adjectives:

1. **-υ-.** Nominative in *-ύς, -εῖα, -ύ* (§ 123) (from roots only).

ἡδ-ύ-ς *sweet* (cf. ἥδ-ομαι *am pleased*)   ταχ-ύ-ς *swift* (cf. τάχ-ος *swiftness*)

2. **-εσ-**. Nominative in *-ής, -ές* (§ 120) (mostly compounds).

σαφ-ής clear (*σαφ-*)

ψευδ-ής false (cf. *ψεύδ-ομαι lie*)

3. **-μον-**. Nominative in *-μων, -μον* (§ 120).

μνή-μων mindful (cf. *μι-μνῄσκω remind*)

4. **-ο-**. Nominative in *-ος, -ᾱ* (*-η*), *-ον* (§ 117).

λοιπ-ό-ς remaining (cf. *λείπ-ω* (*λοιπ-, λειπ-, λιπ-*) *leave*)

5. **-ιο-**. Nominative in *-ιος, -ίᾱ, -ιον* (sometimes *-ιος, -ιον*, § 119). This is the most common adjective-suffix.

οὐράν-ιο-ς heavenly (*οὐρανό-ς heaven*)

πλούσ-ιο-ς (for **πλουτ-ιο-ς*) *wealthy* (*πλοῦτο-ς wealth*)

Ἀθηναῖος (for **Ἀθηνα-ιο-ς*) *Athenian* (*Ἀθῆναι Athens*)

οἰκεῖος (for **οἰκε-ιο-ς*, § 274) *domestic* (*οἶκο-ς house*)

βασίλειος (for **βασιλευ-ιο-ς*, § 21) *kingly* (*βασιλεύ-ς king*)

σωτήρ-ιο-ς (cf. § 283, 1) *preserving* (*σωτήρ savior*)

So, by analogy (see § 275),

σκοτ-αῖος in darkness (*σκότος darkness*)

ἀνδρ-εῖος manly (*ἀνήρ, ἀνδρ-ός man*)

6. **-ικο-** (*-κο-*). Nominative in *-κός, -κή, -κόν*. Next to *-ιο-*, this is the most frequent adjective-suffix.

μουσ-ικό-ς musical (*μοῦσα muse*)

φυσ-ικό-ς natural (*φύσι-ς nature*)

πολεμ-ικό-ς warlike (*πόλεμο-ς war*)

σκεπτ-ικό-ς reflective (*σκεπτό-ς*, verbal of *σκέπ-τομαι investigate*)

7. **-νο-**. Nominative in *-νός, -νή, -νόν*.

δει-νό-ς terrible (cf. *ἔ-δει-σα feared*)

ἀλγεινό-ς (for **ἀλγεσ-νο-ς*) *painful* (*ἄλγος pain*)

στυγ-νό-ς hated (cf. *στυγ-ῶ* (*-έω*) *hate*)

8. **-ρο-** (-*ερο-*, -*υρο-*). Nominative in -*ρός*, -*ρά*, -*ρόν*.

ἐχθ-ρό-ς *hateful* (cf. ἔχθ-ος *hatred*)
λαμπ-ρό-ς *bright* (cf. λάμπ-ω *shine*)
βλαβ-ερό-ς *injurious* (cf. βλαβ-ή *injury*)
ἐχ-υρό-ς *secure* (cf. ἔχ-ω *hold*)

9. **-λο-** (-*ελο-*, -*αλεο-*). Nominative in -*λος*, -*λη*, -*λον* (-*αλέος*, -*αλέᾱ*, -*αλέον*).

δει-λό-ς *timid* (cf. ἔ-δει-σα *feared*)
σιωπη-λό-ς *silent* (σιωπή *silence*)
εἴκ-ελο-ς *like* (cf. εἰκ-ώς *like*)
κερδ-αλέο-ς *shrewd* (cf. κέρδ-ος *gain*)

288. MATERIAL OR SOURCE

1. **-ο-** (for -*ιο-*, the same as -*ιο-* in § 287, 5).

χρῡσοῦς *golden*, for χρῡ́σε-ος, χρῡ́σε-ιο-ς (Homer), from χρῡσό-ς *gold*.

2. **-ινο-**. Nominative in -*ινος*, -*ίνη*, -*ινον* (cf. § 287, 7).

λίθ-ινο-ς *of stone* (λίθο-ς *stone*)
ἀνθρώπ-ινο-ς *human* (ἄνθρωπο-ς *man*)

289. FULLNESS OR ABUNDANCE

1. **-εντ-** (for earlier -*ϝεντ-*). Nominative in -*εις*, -*εσσα*, -*εν* (mostly poetic).

χαρί-εις *graceful* (χάρι-ς *grace*)
ἀνεμό-εις *windy* (ἄνεμο-ς *wind*)

Formation of Adverbs

290. Beside the adverbs regularly formed from adjectives (§ 137) and from pronominal stems (§ 137, 1), and the nouns used adverbially (§ 137, 1), adverbs are formed also by means of certain endings approaching the nature of suffixes (cf. § 137, 2). Of these the more important are:

1. **-δόν**.

σχε-δόν *nearly* (cf. ἔχω (*σεχ-, σχε-, § 38) *hold*)
ὁμοθῡμ-α-δόν *with one accord*

2. **-δην.**

βά-δην on foot (cf. *βαίνω* (*βα-*) *go*)

κρύβ-δην secretly (cf. *κρύπτω* (*κρυβ-*) *hide*)

3. **-τε.**

ἄλλο-τε at another time (*ἄλλο-ς other*)

πάντο-τε at all times (*πᾶς all*)

4. **-άκις.**

τετρ-άκις four times (*τέτταρες four*)

πολλ-άκις many times (*πολλοί many*)

Note. — Some adverbs end also in *-α*: thus *μάλα very*, *τάχα quickly*.

Formation of Verbs

291. Primitive verbs (such as *φη-μί* or *λέγ-ω say*) are formed directly from roots (§ 165), while denominative verbs are formed from the stems of nouns.

292. The Suffix -ι$^{o}_{\epsilon}$-. — The suffix by which nearly all denominative verbs were originally formed is *-ι$^{o}_{\epsilon}$-* (or more properly *-ȷ$^{o}_{\epsilon}$-*), but between vowels the *ι* disappeared (§ 21), and with consonants it combined to form other letters (§ 39). Thus arose several classes of denominative verbs, their form depending on the form of the noun from which they were derived, then by analogy (§ 275) the endings of these verbs were used to form other similar verbs from various noun stems. The most important of these classes (as seen in the present indicative) are given below:

1. (**-ό-ω**). From stems in **-ο-** (mostly causative).

δηλῶ (*δηλό-ω*) *make plain*, from *δῆλο-ς plain*

By analogy (§ 275) *-όω*.

ζημιῶ (*ζημι-όω*) *punish* (*ζημίᾱ penalty*)

ἀνδρῶ (*ἀνδρ-όω*) *make a man of* (*ἀνήρ*, *ἀνδρ-ός man*)

2. (**-έ-ω**). From stems in -ο- (see § 274) and -εσ-.

οἰκῶ (οἰκέ-ω) *dwell*, from οἶκο-ς *house*

τελῶ (τελέ-ω, for *τελεσ-ιω, § 37) *finish*, from τέλος (τελεσ-) *end*

By analogy (§ 275) -*έω*.

ἐπιχειρῶ (ἐπιχειρ-έω) *attempt* (χείρ *hand*)

ἀλγῶ (ἀλγ-έω) *be pained* (ἄλγος *pain*), fut. ἀλγήσω, cf. § 188.

3. (**-ά-ω**). From stems in -ᾱ- (ᾱ becomes ᾰ from analogy with -*έω* and -*όω*).

τῑμῶ (τῑμά-ω) *honor*, from τῑμή (τιμᾱ-) *honor*

By analogy (§ 275) -*αω*.

γοῶ (γο-άω) *lament* (γόος *wailing*)

ἀντιῶ (ἀντι-άω) *meet* (ἀντίος *opposite*)

4. (**-εύ-ω**). From stems in -ευ-.

βασιλεύ-ω *be king*, from βασιλεύ-ς *king*

By analogy (§ 275) -*εύω*.

τοξ-εύω *shoot with the bow* (τόξον *bow*)

5. (**-ττ-ω**). From stems in -κ-, -χ-, -τ-, -θ- (see § 195, 1).

κηρῡ́ττ-ω *proclaim*, from κῆρυξ (κηρῡκ-) *herald*

6. (**-ζ-ω**) (-*ίζω*, -*άζω*). From stems in -δ- or -γ- (see § 195, 2).

ἐλπίζ-ω *hope*, from ἐλπίς (ἐλπιδ-) *hope*

λιθάζ-ω *stone*, from λιθάς (λιθαδ-) *stone*

By analogy (§ 275) -*ίζω* and -*άζω*.

τειχ-ίζω *fortify* (τεῖχος *wall*)

μηδ-ίζω *favor the Medes* (Μῆδος *Mede*)

δικά-ζω *judge* (δίκη *right*)

ἑτοιμ-άζω *make ready* (ἕτοιμος *ready*)

292, 2 **a**. From stems in -εσ- Homer often has the older form of the verb in -ειω: thus τελείω (for *τελεσ-ιω) *finish.*

292, 3 **a**. Homer has ᾱ in some verbs in -άω: thus μενοινᾱ́ω *be eager*, ἡβᾱ́ω *be in one's prime* (see § 199 b).

7. (-λλ-ω). From stems in -λ- (see § 195, 3).

ἀγγέλλ-ω *announce*, from ἄγγελος *messenger*

8. { -ίν-ω (for -ν-ιω) / -ίρ-ω (for -ρ-ιω) } from stems in -ν- (especially -αν-) and -ρ- (see § 195, 4).

μελαίν-ω *blacken*, from μέλᾱς (μελαν-) *black*

τεκμαίρ-ομαι *determine from signs*, from τέκμαρ *sign*

By analogy (§ 275) -*αίνω*.

κερδ-αίνω *gain* (κέρδος *gain*)

χαλεπ-αίνω *am angry* (χαλεπός *hard*)

Note. — Many verbs in -*μαινω* are formed from substantives in -*μα* (gen. -*ματ-ος*) which originally had stems in -*μαν-* (compare Latin *no-men* with Greek ὄνο-μα, ὀνό-ματ-ος, *name*): thus σημαίνω (for *σημαν-ιω) *indicate*, from σῆμα, σήματ-ος *sign*.

9. (-ῡ́ν-ω) (suffix -νι$^{o}_{\epsilon}$-, cf. § 196, 1). From adjective stems in -υ-.

ἡδῡ́-ν-ω *sweeten*, from ἡδύ-ς *sweet*

By analogy (§ 275) -ῡ́νω.

ἀλγ-ῡ́νω *pain* (ἄλγος *pain*)

μεγαλ-ῡ́νω *make great* (μέγας, *great*)

293. Desideratives. — Verbs expressing a *desire* to do something are usually formed by the ending -*σειω*: thus γελα-σείω *desire to laugh* (γελῶ (-άω) *laugh*).

COMPOUND WORDS

Formation of Compound Words

294. Compound words are formed by combining two or more separate words, or stems of words, into one word. Their accent is usually recessive (§ 64): thus μακρό-βιος

(μακρό-ς + βίος) *long-lived*, προ-βουλή (πρό + βουλή) *forethought.*

1. The compound word thus formed often follows the inflection of its last part, as in the examples above, or it may go over into a different form of inflection: thus φιλό-τῑμος (τῑμή) *honor-loving*, εὐ-γενής (γένος) *well-born*, θεο-φιλής (φίλος) *dear to the gods*, πολυ-πράγμων (πρᾶγμα, πράγματ-ος) *greatly active, meddlesome*, εὔ-φρων (φρήν) *glad-hearted.*

295. When the first part of a compound word is an inflected word, only its stem is used: thus λογο-γράφος (λόγο-ς) *speech-writer*, πείθ-αρχος (πείθ-ω) *obedient to command.*

1. A final short vowel (α or ο) is elided if the second part began with a vowel (but see § 2 a): thus χορ-ηγός (χορό-ς) *chorus-leader* (but θεο-ειδής (θεος + ϝεῖδος, § 2) *god-like.*

2. Stems other than -ο- stems, when used to form the first part of a compound word, have a strong tendency to take the form of -ο- stems: thus λυρο-ποιός (λύρᾱ) *lyre-maker*, πατρο-κτόνος (πατήρ, πατρ-ός) *father-slayer, parricide*, φυσιο-λόγος (φύσι-ς) *natural philosopher*, ἰχθυο-πώλης (ἰχθύ-ς) *fish-seller.*

Note. — Sometimes other letters (usually ε, ι, or σι) appear between the parts of a compound word: thus δακέ-θῡμος *soul-consuming*, αἰγ-ί-βοτος *grazed by goats*, δει-σι-δαίμων *god-fearing*. This seldom happens except when the first part of the compound is a verb stem, and such compounds are usually to be explained as formations from earlier (mostly verbal) noun stems which ended in this way. Analogy (§ 275) also probably played some part in such formations.

296. In compound nouns α, ε, or ο, at the beginning of the last part often becomes long (η or ω), unless the syllable in which it stands is already long by position (§ 53):

thus στρατ-ηγός (ἄγω) *army-leader*, *general*, ἀν-ώνυμος (ὄνομα) *nameless* (cf. § 132, 1).

297. Apparent Compounds. — Sometimes words often used together come to be written as one word (cf. § 71, note): thus Διόσ-κοροι *sons of Zeus* (i.e. *the Dioscuri*, *Castor and Pollux*), ἀπο-πέμπω *send away*. Such words, although they are usually classed among compound words, are not real compounds, but only apparent.

298. Compound Verbs. — Verbs can be compounded (see § 297) only with prepositions (which were originally adverbs modifying the verb): thus ἐπι-βάλλω *throw on*.

Note. — It must be noticed that in denominative verbs formed from compound nouns the *verb* is not compounded. Thus, πείθομαι means *obey*, but *disobey* is not *ἀ-πειθομαι but ἀπειθῶ (-έω), a denominative verb formed from ἀ-πειθής *disobedient*.

299. Inseparable Prefixes. — Certain words used to form the first part of compound words have no separate existence. The most important are:

1. **ἀν-** (before a consonant ἀ-, usually called *alpha privative*) *not*, like Latin *in-*, English *un-*: thus ἀν-αιδής *shameless*, ἄ-θεος *godless*.
2. **ἀ-** conjunctive: thus ἄ-λοχος *bed-fellow*.
3. **δυσ-** (the opposite of εὖ *well*), *ill*, *difficult:* thus δύσ-ποτμος *ill-starred*, δυσ-χερής *hard to handle*.
4. **ἡμι-** *half-:* thus ἡμί-θεος *demigod*.

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298 a. In Homer, and often in other writers, this adverbial use of the prepositions can be clearly seen, for the preposition is often separated by one or more words from the verb which it modifies: thus καὶ ἐπὶ κνέφας ἦλθε *and darkness came on* (A 475), ἀνὰ δὲ κρείων Ἀγαμέμνων | ἔστη *and lordly Agamemnon stood up* (B 100). This is often improperly called Tmesis (*cutting*).

299 a. The poets have also νη- *not* and ἀρι-, ἐρι-, ζα- intensive: thus νή-ποινος *unpunished*, ἐρι-κῦδής *very famous*.

Meaning of Compound Words

300. The meaning of most compound words is at once evident from the meaning of their parts.

In nearly all of them the first part limits or determines the meaning of the second part: thus ψευδό-μαντις *false prophet*, ὁμό-δουλος *fellow-slave*, ἄ-γραφος *unwritten*, ἀμφι-θέατρον *round theater*, χειρο-ποίητος *hand-made*, ἀργυρό-τοξος *silver-bowed = having a silver bow*, γλαυκ-ῶπις *bright-eyed.*

1. Observe that compound nouns may be either substantives or adjectives, and that often a verbal element in a compound word may have either an active or a passive meaning: thus compare λογο-γράφος *speech-writer* with ἄ-γραφος *unwritten.*

Note. — In compound words whose last part is a verbal formed by the suffix -ο- the written accent regularly stands on that part of the word which indicates the *agent* (or *instrument*): thus μητρο-κτόνος *mother-slayer, matricide*, μητρό-κτονος *mother-slain*, i.e. *slain by a mother;* λιθο-βόλος *stone-throwing*, λιθό-βολος *struck by stones.* When the written accent is on the last part of the word, it stands on the penult if that is short, otherwise on the ultima: thus λογο-γράφος *speech-writer*, but λογο-ποιός *speech-maker*, στρατ-ηγός *army-leader, general.*

SYNTAX

301. Syntax (*σύνταξις arrangement*) treats of the relations of words to one another.

302. Attributive and Predicate. — An attributive word, it is taken for granted, modifies another word; a predicate word is stated to modify another word. Thus, in *ὁ ἀγαθὸς ἀνήρ the good man*, *ἀγαθός* is an Attributive adjective; in *ὁ ἀνὴρ ἀγαθός ἐστιν the man is good*, *ἀγαθός* is a Predicate adjective.

In Greek, attributive and predicate words are usually distinguished by their position with reference to the article (see §§ 451 and 453).

1. An attributive may be an adjective, a limiting genitive (§§ 348–355), an adverb with adjective force (§ 429, 1), or a prepositional phrase.

THE SENTENCE

303. A sentence expresses a thought, and contains a Subject and a Predicate.

304. The Subject. — The subject must be a substantive, or some word or words having the value of a substantive: thus *ὁ παῖς γράφει the child is writing*, *ἐγὼ γράφω I am writing*, *οἱ τότε ἀνδρεῖοι ἦσαν the men of that time were brave*, *ἔφυγον . . . περὶ ὀκτακοσίους about eight hundred fled* Xn. *Hell.* 6, 5, 10.

305. Subject not Expressed. — The subject is not usually expressed when it is clearly indicated by the verb ending or by the context: thus *ἀκούω I hear*, *ἀκούσατε hear ye*, *ἐσάλπιγξε he* (i.e. the trumpeter) *sounded the trumpet* Xn. *A.* 1, 2, 17. *ὕει it* (i.e. Ζεύς or ὁ θεός) *rains*, *φᾱσί they* (i.e. people) *say*, *τὸν λαμπτῆρα ἐγγὺς προσενεγκάτω let him* (i.e. the servant) *bring the light close* Xn. *Symp.* 5, 2.

Note. — The origin of the so-called impersonal use of the verb (which is comparatively rare in Greek) is probably to be explained in this way (§ 305): thus *δεῖ μάχης* (the condition of affairs) *needs a battle*, *παρεσκεύασταί μοι* (things) *have been made ready by me.*

306. The Predicate. — The predicate is a verb or some word or words equivalent to a verb: thus *Δᾱρεῖος ἠσθένει Darius was ill*, Κῦρος *βασιλεὺς ἦν Cyrus was king*, Κῦρος *ἀνδρεῖος ἦν Cyrus was brave.*

307. Copula. — When a verb like *εἰμί am*, *γίγνομαι become*, *φαίνομαι appear*, etc., is used merely to connect a predicate noun with the subject, it is called a Copula (cf. *ἦν* in the last two examples above).

308. Omission of the Verb. — The verb is sometimes omitted when it can be easily understood; especially the copula of the third person *ἐστί is* or *εἰσί are:* as *ἐχθρῶν ἄδωρα δῶρα foes' gifts no gifts* S. *Aj.* 665. *ὥρᾱ λέγειν* (it's) *time to speak*, *τῷ νόμῳ πειστέον obedience* (is) *to be rendered to the law.* *τί ἄλλο οὗτοι ἢ ἐπεβούλευσαν; what else* (did) *these men than plot against us?* Th. 3, 39.

Note. — Omission of the copula of the first or second person is rarely found: *ἐγὼ . . . ἕτοιμος I* (am) *ready* Dem. 4, 29. *σὺ αἴτιος you* (are) *to blame* Xn. *Symp.* 6, 7.

THE SIMPLE SENTENCE

309. A simple sentence contains but one subject and one predicate, as Δᾱρεῖος ἠσθένει *Darius was ill.*

310. Enlargement of the Simple Sentence. — The subject of a sentence may be enlarged by an attributive (§ 302, 1) or appositive (§ 317) τὸ Μένωνος στράτευμα ἀφίκετο *Menon's army arrived*, Δᾱρεῖος ὁ βασιλεὺς ἠσθένει *Darius the king was ill.*

311. The predicate of a sentence may be enlarged by an object (direct or indirect, §§ 329 and 375) or cognate accusative (§ 331), or by adverbial words or phrases: thus τῇ στρατιᾷ ἀπέδωκε Κῦρος μισθόν *Cyrus paid the army wages*, ἐνίκησε τὴν μάχην *he won the battle*, εὖ λέγεις περὶ τούτων *you speak well about this matter.*

THE COMPOUND SENTENCE

312. A compound sentence consists of two or more coördinate simple sentences: thus τόνδε πέμψομεν . . . σὺ δὲ θανῇ *him we'll send, and you shall die* E. *I. T.* 614.

1. The subject or predicate of a compound sentence is not needlessly repeated: thus ὁ δὲ πείθεται καὶ συλλαμβάνει Κῦρον *he was persuaded* (§ 525), *and* (he) *arrested Cyrus* Xn. *A.* 1, 1, 3. εἶχε τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ *Menon occupied the right wing, and those with him* (occupied it) Xn. *A.* 1, 2, 15. σύ τε γὰρ Ἕλλην εἶ καὶ ἡμεῖς *for you are a Greek, and* (so are) *we* Xn. *A.* 2, 1, 16.

NOTE. — Here belongs the phrase καὶ οὗτος *and he, and this,* commonly found in the neuter plural καὶ ταῦτα *and that too:* thus Μένωνα δὲ οὐκ ἐζήτει, καὶ ταῦτα παρ' Ἀριαίου ὢν τοῦ Μένωνος ξένου *he did not ask for Menon, and that too* (he didn't do) *although he was from Ariaeus, Menon's guest-friend* Xn. *A.* 2, 4, 15.

THE COMPLEX SENTENCE

313. A complex sentence consists of a main and a subordinate sentence: thus *καὶ βασιλεὺς μὲν δή, ἐπεὶ ἤκουσε Τισσαφέρνους τὸν Κύρου στόλον, ἀντιπαρεσκευάζετο and the King, of course, when he had heard from Tissaphernes of Cyrus's move, made counter-preparations* Xn. *A.* 1, 2, 5. *εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα whether I shall do right I know not* Xn. *A.* 1, 3, 5. *ἐπορευόμην ἵνα . . . ὠφελοίην αὐτόν I marched to help him* Xn. *A.* 1, 3, 4.

Note. — A complex sentence may include more than one subordinate sentence, and a subordinate sentence may in turn have other subordinate sentences dependent on it: thus ὁ δ' ὡς ἀπῆλθε . . ., βουλεύεται ὅπως μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλά, ἢν δύνηται, βασιλεύσει ἀντ' ἐκείνου *when he came back . . ., he planned to be no longer in the power of his brother, but, if possible, to be king in his stead.* Subordinated to the main sentence, βουλεύεται, are the sentences ὡς ἀπῆλθε, ὅπως . . . ἔσται, and . . . βασιλεύσει, while . . . βασιλεύσει has dependent on it another subordinate sentence, ἢν δύνηται Xn. *A.* 1, 1, 4.

AGREEMENT

314. General Principles of Agreement. — The inflected parts of speech, in general, indicate their relations with other words by agreeing, so far as possible, in gender, number, case, and person, with the words they modify. So a word in apposition with another word stands in the same case (§ 317), an adjective agrees with its substantive in gender, number, and case (§ 420), a pronoun takes the number and gender (and sometimes the person) of its antecedent (§ 462), and a finite verb agrees with its subject in number and person (§ 495).

Note. — Observe that as verbs have no distinction of gender, so substantives (and some pronouns, § 462) have no distinction of person, and may be used with any person (although most frequently with the

third), as: Θεμιστοκλῆς ἥκω παρὰ σέ (I), *Themistocles, have come to you* Th. 1, 137. εἰ βούλεσθέ μοι οἵ τε στρατηγοὶ καὶ οἱ λοχαγοὶ ἐλθεῖν . . . *if* (you) *generals and captains are willing to come and see me* Xn. *A*. 2, 5, 25. ὅς γε κελεύεις (you) *who bid* Xn. *Mem*. 2, 3, 15.

315. Construction according to Sense. — A word not infrequently violates the formal rules of grammar by agreeing with the real gender or number of the word it modifies.

So a collective substantive often has a verb or participle in the plural (§§ 321, 500); neuter words or circumlocutions (like βίη Ἡρακληείη *mighty Heracles*, lit. *the might of Heracles*) denoting persons often have participles or relative pronouns agreeing with their real gender (§§ 422, 464).

316. Attraction. — Sometimes a word, owing to the influence of other neighboring or preceding words, takes different number, gender, case, or mode, from that expected, or even demanded, by the construction of the clause in which it stands; this is called Attraction.

So an adjective standing with an infinitive may be attracted into the accusative, although the word it really modifies is in the genitive or dative (§ 631, 1); a pronoun may be attracted to the case of its antecedent (§ 484) or to the gender of its predicate substantive (§ 465); a verb may be attracted to the number of its predicate substantive (§ 501) or to the mode or tense of another verb on which it depends (§ 590, notes 1 and 4).

SYNTAX OF SUBSTANTIVES

AGREEMENT OF SUBSTANTIVES

APPOSITION

317. A substantive used to describe another substantive word, if it denotes the same thing, agrees with it in case (Apposition); if possible, it agrees also in number and gender, but this cannot always be: thus Κῦρος ὁ βασιλεύς *Cyrus, the king*, Κῦρος καὶ Κροῖσος οἱ βασιλεῖς *Cyrus and Croesus, the kings* (cf. § 421), ὁ Εὐφράτης ποταμός *the river Euphrates*, but Πέλται πόλις οἰκουμένη *Peltae an inhabited city.*

318. Apposition to a Sentence. — A substantive (in the nominative or accusative case) may stand in apposition to the thought expressed by a sentence. καί, τὸ μέγιστον, ἐφοβεῖτο ὅτι ὀφθήσεσθαι ἔμελλε *and — most important of all — he was afraid because he was likely to be seen* Xn. *Cy.* 3, 1, 1. εὐδαιμονοίης, μισθὸν ἡδίστων λόγων *happiness be yours — reward for sweetest words* E. *El.* 231.

Note. — A word in apposition with a sentence may acquire an adverbial force: thus δεύτερον αὖ Σολύμοισι μαχέσσατο *and secondly*

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317 a. In Homer the demonstrative ὁ (δέ) at the beginning of a sentence is often explained by an appositive further on: thus ἡ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν *and she unwilling with them went, the woman* A 348. τὸ δ' ὑπέρπτατο χάλκεον ἔγχος *but it flew over* (him), *the brazen spear* X 275.

(lit. *the second thing*) *he battled with the Solymi* Z 184. (For χάριν *for the sake of* see § 336.)

319. Partitive Apposition. — A word in apposition may describe only *in part* the word to which it refers: thus *οἰκίαι αἱ μὲν πολλαὶ ἐπεπτώκεσαν, ὀλίγαι δὲ περιῆσαν* *the houses mostly had fallen, but a few were still left* Th. 1, 89. *οὗτοι . . . ἄλλος ἄλλα λέγει these say one one thing, another another* Xn. *A.* 2, 1, 15.

PREDICATE SUBSTANTIVE

320. A substantive used as a predicate (cf. §§ 326, 341) agrees in case (often also in number and gender, cf. § 317) with the word it describes: thus *ἀνέρες ἔστε, φίλοι be men, my friends* O 734. *Δᾱρεῖος βασιλεὺς ἦν Darius was king.* *ἡ πόλις . . . φρούριον κατέστη the city turned itself into a fortress* Th. 7, 28. *αὐτὸν σατράπην ἐποίησε he made him satrap* Xn. *A.* 1, 1, 2. *τούτοις χρῶνται δορυφόροις these they use as body-guards* Xn. *Hier.* 5, 3.

Note. — Observe the difference between the construction of the predicate substantive and that of the direct object (§ 329). Words meaning *be, become, appear, choose, regard, name,* and the like, can have a predicate substantive.

PECULIARITIES IN THE MEANING OF SUBSTANTIVES

321. Collectives. — A collective substantive, while singular in form, may really have a plural meaning (cf. § 315): so (ἡ) *ἵππος cavalry, δῆμος people, πλῆθος multitude,* etc. *Τροίᾱν ἑλόντες Ἀργείων στόλος the Argives' army (which had) taken Troy* Aesch. *Ag.* 577.

322. Abstract for Concrete. — An abstract substantive is often used with concrete meaning (Antonomasia): thus *μῖσος hateful thing* (lit. *hate*), *ὄλεθρος baneful person*

(lit. *destruction*), *κήδευμα relative* (lit. *relationship*); so, by a similar process, *τὰ ὅπλα* (lit. *arms*) = *camp*, *ἰχθύες* (lit. *fish*) = *fish market*, etc.

THE CASES

323. In earlier times Greek (or, at any rate, its parent language) possessed three other cases besides those in regular classical use. These were: (1) Ablative (separation), (2) Instrumental (including accompaniment), and (3) Locative (place where). The ablative has become one with the genitive, and the instrumental has been absorbed by the dative. Of the locative some traces still remain (see § 76, note), but most of its forms and functions have been absorbed by the dative.

324. The Greeks had a keen sense of the finer shades of meaning conveyed by the different cases, and did not hesitate to use different constructions with the same word: thus *ἀκούειν λόγου to hear a speech* (§ 356), *ἀκούειν λόγον to hear* (the whole of) *a speech* (§ 356 note 1), *ἀκούειν λόγῳ to hearken* (i.e. be obedient) *to a speech* (§ 376).

1. Often a combination of words may demand the use of a certain case which no one of them alone could command: as *ἐμαυτῇ διὰ λόγων ἀφῑκόμην* (= *ἐμαυτῇ διελέχθην*) *I have held converse with myself* (lit. *come through words with myself*) E. *Med.* 872.

2. So verbs compounded with a preposition are thereby (either with the help of the preposition alone, or from the general meaning of the compound) enabled to take a case which the simple verb could not command. (See §§ 345, 370, and 394.)

3. For practical purposes it becomes necessary to classify these various usages, and in the following pages the various uses of the cases are given in detail, but in the use of the cases, as elsewhere, analogy is at work, and it must be remembered that not every use of a case can be put into the grammatical pigeon holes here provided. (As a rule, only the general principles are here stated, and the exact usage with any particular word is always to be learned from the lexicons.)

THE NOMINATIVE

325. The subject of a finite verb is in the nominative case: thus ἠσθένει Δᾱρεῖος *Darius was ill*, ὅστις ἀφικνοῖτο *whosoever came*, μηδεὶς νομισάτω *let nobody think*.

326. A noun in the predicate (§ 320) agreeing with the subject of a finite verb is also in the nominative case: thus Κῦρος βασιλεὺς ἦν *Cyrus was king*.

Note. — The nominative is not infrequently used in address and exclamations where we might expect the vocative: thus Ζεῦ πάτερ Ἠέλιός θ', ὃς πάντ' ἐφορᾷς *Father Zeus and the Sun who lookest on all things* Γ 277, Κλέαρχε καὶ Πρόξενε καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες *Clearchus, Proxenus, and you other Greeks here present* Xn. *A.* 1, 5, 16, Οὗτος, τί πάσχεις *Here you, what's the matter?* Ar. *V.* 1, Σχέτλιος *hard of heart!* E 403.

THE VOCATIVE

327. The person (or thing) addressed stands in the vocative case, often preceded by ὦ: thus ἄνθρωπε, τί ποιεῖς *man, what are you doing?* Xn. *Cy.* 2, 2, 7. ὦ ἄνδρες Ἀθηναῖοι *men of Athens.* (Cf. § 326, note.)

THE ACCUSATIVE

328. The function of the Accusative is to modify closely and directly the meaning of the verb.

DIRECT OBJECT

329. The direct object of a transitive verb stands in the accusative case: thus τὸν ἄνδρα ὁρῶ *I see the man* Xn. *A.* 1, 8, 26.

1. Many verbs which are transitive in Greek have no transitive equivalent in English. The following are noteworthy: ὀμνύναι τοὺς θεούς *to swear by the gods*, λανθάνειν τινά *to escape the notice of anybody*, αἰδεῖσθαι or αἰσχύνεσθαί τινα *to feel ashamed before anybody*.

2. On the other hand, many Greek intransitive verbs which are followed by a genitive or dative can be rendered into English by transitive verbs. See §§ 356 and 376.

330. Circumlocutions equivalent to a transitive verb may, of course, take an object in the accusative (cf. § 324, 1): thus ἐπιστήμονες ἦσαν τὰ προσήκοντα *they understood their duties* Xn. *Cy.* 3, 3, 9. συνθήκᾱς ἔξαρνος γίγνεται *he denies the agreement* Dem. 23, 171. ἔστι . . . τὰ μετέωρα φροντιστής *he is a student of things above* Pl. *Ap.* 18 b. So the verbs λέγω *say* and ποιῶ (-έω) *do*, with the help of an adverb or cognate accusative (§ 331), are enabled to take a direct object of the *person*: as εὖ or κακῶς λέγειν τινα *to speak good* or *ill of anybody* (cf. § 340).

THE COGNATE ACCUSATIVE

331. In Greek, almost any verb, intransitive or transitive, may be followed by an accusative of *kindred meaning* with the verb, to define it more closely: thus δρόμον

δραμεῖν *to run a race*, ἀρίστην βουλὴν βουλεύειν *to plan the best plan*, I 74, ηὐτύχησαν τοῦτο τὸ εὐτύχημα *they had this good luck* Xn. *A*. 6, 3, 6, συνέφυγε τὴν φυγὴν ταύτην *he had his share in this banishment* Pl. *Ap*. 21 a.

332. Circumlocutions equivalent to a verb may, of course, take a cognate accusative (cf. § 330): thus σοφὸς ὢν τὴν ἐκείνων σοφίᾱν *being wise in their wisdom* Pl. *Ap*. 22 e.

333. The Greeks were very fond of the construction of the cognate accusative, and used it with astonishing freedom. Often the kindred meaning of the accusative is only implied in the verb. The following examples will serve better than explanation to make the matter clear: ζῶ βίον μοχθηρόν *I live a grievous life* S. *El*. 599. ἀπόλωλε κακὸν μόρον *he has perished (by) an evil fate*, α 166. ἠγωνίζοντο . . . στάδιον *they competed in foot-racing* Xn. *A*. 4, 8, 27. τὰ Λύκαια ἔθῡσε *he celebrated by sacrifice the Lycaean* (festival) Xn. *A*. 1, 2, 10. So ἕλκος οὐτάσαι *to make a wound*, ὁδὸν πορεύεσθαι *to make a journey*, πλεῖν θάλατταν *to sail the sea*, ἐξελαύνει . . . σταθμοὺς τρεῖς *he marches three days' journey*, πῦρ πνεῖν *to breathe (forth) fire*, πῦρ . . . δεδορκώς *looking fire* τ 446. ἡ βουλὴ . . . ἔβλεψε νᾶπυ *the Senate looked mustard* Ar. *Eq*. 631. δεινός εἰμι ταύτην τὴν τέχνην *I am clever at this business* (cf. § 330) Xn. *Cy*. 8, 4, 18.

334. A neuter adjective or pronoun is often used as a cognate accusative, since the substantive with which it would agree is already implied in the verb: thus οὐδὲν ψεύδεται *he's telling no lie* (i.e. οὐδὲν ψεῦδος ψεύδεται) Ar. *Ach*. 561. τοῦτο ἠρώτᾱ *he asked this question* (i.e. τοῦτο τὸ ἐρώτημα), μεγάλα ὠφελεῖν *to help greatly*, τί

χρήσεται αὐτῷ what use will he make of him Ar. *Ach.* 935. *τί κατάκειμαι; why am I lying down?* Xn. *A.* 3, 1, 13.

335. Accusative of the Part Affected. — Closely allied with the cognate accusative is the accusative of the Part Affected, found mostly with passive and intransitive verbs (see § 335 a): thus *βέβληαι κενεῶνα you are hit in the belly* E 284. *τὰς φρένας ὑγιαίνειν to be sound in mind* Hdt. 3, 33. *ἀλγεῖν τοὺς πόδας to have gout* Xn. *Mem.* 1, 6, 6. *τί τὸ δέρμ᾽ ἔπαθες what's the matter with your hide?* (lit. *what have you experienced in your skin?*) Ar. *Pax* 746.

336. Adverbial Uses of the Accusative. — From the free use in Greek of the cognate accusative (§ 333), there have arisen several adverbial uses of the accusative: thus *τὴν ταχίστην* (sc. *ὁδόν*) *the shortest way* (originally with a verb of motion), *τοῦτον τὸν τρόπον in this manner*, *χάριν for the sake of* (originally an accusative in apposition with a sentence, § 318; e.g. *ἐμὴν χάριν for my sake*), *δίκην in the fashion of, like* (e.g. *πῶλον δίκην like a colt*), *οὐ . . . ἀρχήν not at all* (i.e. *not* (to make) *even the beginning*), *μέγα* (*μεγάλα*) *greatly*, *τὸ πολύ* (*τὰ πολλά*) *for the most part*, *πρῶτον at first*, *πρότερον formerly*, *τὸ λοιπόν for the future*, *τέλος finally*, and a good many others whose

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335 a. "Whole and Part" Construction. — In Homer (and sometimes also in other poets), an accusative of the part affected often follows an accusative of the direct object: as *τὸν δ᾽ ἄορι πλῆξ᾽ αὐχένα him, with his sword, he smote (in) the neck* Λ 240. *ἥ σε πόδας νίψει she shall wash* (for) *you your feet* τ 356. This construction is often explained as "partitive apposition," but, since the word denoting the part appears in the corresponding passive construction in the accusative case (while the other accusative becomes a nominative, § 511), it can hardly be an appositive (see § 512).

meanings will readily suggest themselves. Here belong also the comparative and superlative of adverbs in -ως (§ 138).

337. Accusative of Specification. — The accusative case of certain much used words like *ὄνομα name*, *ὕψος height*, *εὖρος width*, *μέγεθος size* (perhaps originally cognate), very early came to be felt as adverbial, and soon other accusatives came to be used in the same way: thus *ποταμὸς Κύδνος ὄνομα, εὖρος δύο πλέθρων a river, Cydnus by name, two plethra in width* Xn. *A.* 1, 2, 23. *πόδας ὠκὺς Ἀχιλλεύς Achilles swift of foot*, Hm. *τυφλὸς τά τ' ὦτα τόν τε νοῦν τά τ' ὄμματ' εἶ blind in ears, and mind, and eyes, art thou*, S. *O.T.* 371.

338. Accusative of Extent. — The accusative (modifying a verb) is used to denote the extent of time or space: thus *ἔμεινεν ἡμέρᾱς πέντε he remained five days* Xn. *A.* 1, 2, 11. *ἀπέχει ἡ Πλάταια τῶν Θηβῶν σταδίους ἑβδομήκοντα Plataea is seventy stades from Thebes* Th. 2, 5.

Note. — Many accusatives denoting extent can readily be seen to be cognate: thus *ἐξελαύνει σταθμοὺς τρεῖς he marches* (a march of) *three days' journey* Xn. *A.* 1, 2, 5. *ἐβίω ἔτη ἓξ καὶ ἐνενήκοντα he lived* (a life of) *ninety-six years*, Isaeus 6, 18. From such verbs as these the usage came to be extended to other verbs.

339. Accusative of Limit of Motion. — The limit of motion in Greek is expressed by the accusative (in prose regularly with the help of a preposition): thus *ἐξελαύνει . . . εἰς Κολοσσᾱ́ς he marched to Colossae* Xn. *A.* 1, 2, 6.

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339 a. In Homer and other poets the accusative alone (without a preposition) is often used to denote the limit of motion: thus *κνίση δ' οὐρανὸν ἷκε and the fragrance came to the heavens* A 317. *μνηστῆρας ἀφίκετο she came to the suitors* α 332. *πέμψει γὰρ Ἄργος for he will take it to Argos* E. *I.T.* 604.

TWO ACCUSATIVES WITH ONE VERB

340. Since the cognate accusative may be used with transitive verbs (§ 331), it follows that some verbs may take two accusatives, one of the object and the other cognate: thus τοσοῦτον ἔχθος ἐχθαίρω σε *with such hatred do I hate thee* S. *El.* 1034. Μέλητός με ἐγράψατο τὴν γραφὴν ταύτην *Meletus brought this indictment against me* Pl. *Ap.* 19 b. Κῦρος τὸ στράτευμα κατένειμε δώδεκα μέρη *Cyrus divided his army into twelve divisions* Xn. *Cy.* 7, 5, 13. ταῦτα τοῦτον ἐποίησα *this I did to him* Hdt. 1, 115. τοὺς Κορινθίους πολλά τε καὶ κακὰ ἔλεγε *he said many bad things of the Corinthians* Hdt. 8, 61. Κῦρον αἰτεῖν πλοῖα *to demand vessels of Cyrus* Xn. *A.* 1, 3, 14. πολλὰ διδάσκει μ' ὁ πολὺς βίοτος *long life teaches me many lessons* E. *Hipp.* 252. ἀναμνήσω ὑμᾶς καὶ τοὺς . . . κινδύνους *I will remind you also of the dangers* Xn. *A.* 3, 2, 11. ἀφαιρεῖσθαι τοὺς . . . Ἕλληνας τὴν γῆν *to deprive the Greeks of their land* Xn. *A.* 1, 3, 4. τὴν μὲν θυγατέρα ἔκρυπτε τὸν θάνατον τοῦ ἀνδρός *from his daughter he concealed her husband's death* Lys. 32, 7.

Among these verbs are those meaning to *ask*, *teach*, *clothe*, *remind*, *conceal*, *deprive*, *say* (anything) *of* or *do* (anything) *to* (a person), and many others.

1. When these verbs are used in the passive, the cognate accusative is retained in the same case (§ 512): thus τύπτεσθαι . . . πεντήκοντα πληγάς *to be struck fifty blows* Aeschin. 1, 139. μουσικὴν . . . παιδευθείς *instructed in music* Pl. *Menex.* 236 a. τοῦτο οὐκ ἐψεύσθησαν *in this they were not deceived* Xn. *A.* 2, 2, 13.

341. Predicate Accusative. — Verbs meaning to *make*, *name*, *appoint*, *regard*, and the like, may have a predicate

accusative agreeing with the object (§ 320): thus *στρατηγὸν αὐτὸν ἀπέδειξε he appointed him general* Xn. *A.* 1, 1, 2. *ἀύπνους ἄμμε τίθησθα you make us wakeful* ι 404. *νόμιζε τὴν μὲν πατρίδα οἶκον regard your native land as your house* Xn. *Hier.* 11, 14.

1. This construction is exactly parallel with ὁ Κῦρος *στρατηγὸς ἀπεδείχθη Cyrus was appointed general*, and in the passive construction both accusatives become nominatives (§ 511).

PARTICULAR USES OF THE ACCUSATIVE

342. Subject of the Infinitive. — The subject of the infinitive stands in the accusative case (see § 629).

Note. — Originally the accusative in this construction was probably a direct object, while the infinitive (a verbal substantive, § 628) was used to define the verb still further, but as the infinitive partook more and more of the functions of the verb, the origin of the construction was forgotten, and the accusative came to be used with great freedom as the subject of any infinitive.

343. Accusative Absolute. — The participle of an impersonal verb (§ 305, note), having no grammatical connection with the rest of the sentence, stands in the Accusative Absolute (§ 658).

Note. — No doubt the accusative absolute, like the genitive absolute (§ 369), owes its origin to a loosening of its grammatical connection with the rest of the sentence. So in a sentence like *ῥεχθὲν δέ τε νήπιος ἔγνω even a fool can see a thing that's been done* P 32, or *δεδογμένον δὲ αὐτοῖς εὐθὺς μὲν ἀδύνατα ἦν ἐπιχειρεῖν it was impossible to take up arms at once — a thing which had been voted by them* (cf. § 318) Th. 1, 125, the participle came to be thought of as having little or no connection with the rest of the sentence ("*when a thing has been done — even a fool can see it*," and "*it having been voted by them*," etc.), and so such participles came to be freely used as an independent construction.

344. Accusative of Swearing. — The accusative is used in oaths, regularly preceded by *νή* or *μά*: *νή* or *ναὶ μά* is always affirmative; *οὐ μά* or *μά* alone is negative: thus *νὴ Δία by Zeus*, *ναὶ μὰ Δία yes, by Zeus*, *οὐ μὰ Δία* or *μὰ Δία no, by Zeus.*

345. Accusative with Compound Verbs. — Some verbs by being compounded with a preposition, which can be used with the accusative (§ 346), are thus enabled to take an accusative which they could not otherwise command (§ 324, 2): thus *ἐσπλέοντι τὸν Ἰόνιον κόλπον* (= *πλέοντι ἐς τὸν . . . κόλπον*, § 398, note 1) *to one sailing into the Ionian Gulf*, Th. 1, 24. *τοῦτον διαβάς having crossed this* [river] Xn. *A.* 1, 2, 6. *ὑπέρβη λάινον οὐδόν he stepped over the threshold of stone*, *θ* 80.

346. Prepositions with the Accusative. — The use of the Accusative to express Extent (§ 338) or Limit of Motion (§ 339) is often made more clear and definite by the help of prepositions. The preposition *εἰς into* (as well as the improper preposition *ὡς to*), from its meaning, can be used only with the accusative; so also in prose *ἀνά up*. Other prepositions used sometimes with the accusative are *ἀμφί about*, *διά through*, *ἐπί towards*, *κατά down*, *μετά after*, *παρά to the side of*, *περί round about*, *πρός towards*, *ὑπέρ above*, *ὑπό under*. For the details of their use see §§ 400–417.

THE GENITIVE

347. The uses of the genitive in Greek can be grouped under two heads: the true genitive and the ablative genitive (§ 361), but in many instances the two have become fused together, and not every use of the genitive can be

surely referred to one or the other — in fact, many uses of the genitive are very hard to classify: thus *δέπας οἴνου cup of wine* may appear to some a partitive genitive (§ 355), to others a descriptive genitive (of material, § 352, and note); *ταύτης τῆς γενεᾶς εἰμι I am of this race* may appear to some a descriptive genitive (§ 352), to others a genitive of source (§ 365), to others still a partitive genitive (§ 355), and many other examples of a similar sort might be quoted.

A. THE TRUE GENITIVE

POSSESSIVE GENITIVE

348. The genitive limiting a substantive may denote Possession or Belonging: thus *οἰκίᾱ πατρός father's house*, *κύματα τῆς θαλάττης waves of the sea*, Ἑλένη ἡ Διός *Helen the* (daughter) *of Zeus*.

1. The possessive genitive can stand equally well in the predicate: thus *αἱ κῶμαι . . . Παρυσάτιδος ἦσαν the villages were Parysatis'* Xn. *A.* 1, 4, 9. *νομίζει ὑμᾶς ἑαυτοῦ εἶναι he thinks you are his own* Xn. *A.* 2, 1, 11. *τῶν γὰρ μάχῃ νῑκώντων καὶ τὸ ἄρχειν ἐστίν for to rule is also* (the right) *of those who conquer in battle* Xn. *A.* 2, 1, 4.

Note. — The possessive genitive is often used with the definite article when the substantive with which the article would agree can be easily supplied (see § 424): thus Πολέμαρχος ὁ Κεφάλου *Polemarchus the* (son of) *Cephalus*, τὰ τῆς πόλεως *the* (affairs) *of the State;* so also εἰς τοῦ ἀδελφοῦ *to my brother's* (i.e. to his house).

2. The meaning of the possessive genitive is often made more clear by the addition of adjectives like *ἴδιος one's own*, *οἰκεῖος belonging to one's house*, *ἱερός sacred (to)*: thus *ἱερὸς ὁ χῶρος τῆς Ἀρτέμιδος the place is* (a) *sacred* (place) *of Artemis* Xn. *A.* 5, 3, 13.

SUBJECTIVE GENITIVE

349. A genitive limiting a substantive sometimes expresses the relation which would be expressed by the subject of a verb: thus *φόβος τῶν πολεμίων fear of the enemy* (i.e. *οἱ πολέμιοι φοβοῦνται the enemy are afraid*), *εὔνοια τῶν πολῑτῶν good will of the citizens.*

Note. — The line between the subjective and the possessive (§ 348) genitive is very hard to draw, for the two imperceptibly shade into each other.

OBJECTIVE GENITIVE

350. The genitive may express the relation which would be expressed by the object (direct or indirect) of a verb: thus *φόβος τῶν πολεμίων fear of the enemy* (i.e. *φοβεῖταί τις τοὺς πολεμίους some one fears the enemy*), *εὔνοια τῶν πολῑτῶν good will toward the citizens* (i.e. *εὐνοεῖ τις τοῖς πολῑ́ταις some one is well disposed toward the citizens*), *ἐπιθῡμίᾱ τῆς σοφίᾱς desire for wisdom*, *τούτων αἰτίᾱ the cause of this.*

351. Objective Genitive with Adjectives. — Adjectives kindred to verbs which take an object may be followed by an objective genitive *ἐπιστήμων τῆς τέχνης understanding the art* Pl. *Go.* 448 b. *ὀψιμαθὴς τῆς ἀδικίᾱς late in learning injustice* Pl. *Rep.* 409 b. *τούτων αἴτιος responsible for this* Ar. *Eq.* 1356.

DESCRIPTIVE GENITIVE

352. The genitive may describe the substantive which it limits: thus *παῖς δέκα ἐτῶν a boy of ten years*, *χῑλίων δραχμῶν δίκη a thousand drachmae suit*, *ἀργυρίου μνᾶ a silver mina*, *ἅμαξαι σί́του wagon loads of grain*, *Τροίης πτολίεθρον city of Troy* (poetic; cf. § 317).

NOTE. — The descriptive genitive is often subdivided into genitive of measure, material, value, etc.

1. The descriptive genitive often stands in the predicate (cf. § 348, 1): thus ἦν ἐτῶν ὡς τριάκοντα *he was about thirty years old* Xn. *A.* 2, 6, 20. ἡ κρηπίς ἐστι λίθων μεγάλων *the foundation is of large stones* Hdt. 1, 93.

NOTE. — Here doubtless belongs the infinitive of purpose with τοῦ used by Thucydides and later writers (§ 639): as φρούριον ἐπ᾽ αὐτοῦ ἦν . . . τοῦ μὴ ἐσπλεῖν Μεγαρεῦσι μηδ᾽ ἐκπλεῖν μηδέν *on it there was a fort so that nothing should sail in or out for the Megarians,* Th. 2, 93.

353. Genitive of Value. — With words of *valuing, buying, selling,* and the like, the genitive (perhaps originally a descriptive genitive, § 352) is used to denote the value or price: thus μείζονος αὐτὰ τῑμῶνται *they value them more highly* Xn. *Cy.* 2, 1, 13. δραχμῆς πρίασθαι *to buy for a drachma* Pl. *Ap.* 26 e. τῶν πόνων πωλοῦσιν ἡμῖν πάντα τἀγάθ᾽ οἱ θεοί *the gods sell all things to us at the price of toil* Xn. *Mem.* 2, 1, 20 (from Epicharmus). πόσου διδάσκει; πέντε μνῶν *what is his price for instruction? Five minae* Pl. *Ap.* 20 b.

NOTE. — But if the price is regarded as the *means* of acquiring a thing, it stands in the dative (see § 387).

1. The genitive of value may be made more clear by the help of adjectives like ἄξιος *worthy*, ἀνάξιος *unworthy*, ἀντάξιος *equivalent*, etc.: thus ἄξιος πολλοῦ *worth much*, ἀνάξια ἐμοῦ (things) *unworthy of me* Pl. *Ap.* 38 e.

PARTITIVE GENITIVE

354. A word denoting anything of which only a part is considered, stands in the genitive case.

355. Partitive Genitive with Substantives. — A substantive (or substantive pronoun) may be described by a genitive denoting the whole of which it is a part: thus τῶν πελταστῶν ἀνήρ *a man of the peltasts* Xn. *A.* 4, 8, 4. ἦλθον ἐξ Ἐφέσου τῆς Ἰωνίᾱς *they came from Ephesus* (a part) *of Ionia* Xn. *A.* 2, 2, 6. οἱ ἁλόντες Ἑλλήνων *those of the Greeks who were captured* Hdt. 7, 175. πολλοὶ τῶν στρατιωτῶν *many of the soldiers*, οὐδεὶς τῶν πολεμίων *no one of the enemy*, εἰς τοσοῦτον τόλμης *to such a* (point) *of boldness* Lys. 12, 22.

1. Adjectives or adverbs of the superlative degree are often followed by a partitive genitive (§ 427, 1): thus βέλτιστος ἀνθρώπων *best* (man) *of men.*

Here belong also poetical expressions like δῖα γυναικῶν *divine among women* δ 305, etc.

Note. — The partitive genitive with substantives has commonly the predicate position (§ 454).

2. The partitive genitive can stand equally well in the predicate: thus ἦν δὲ καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων *Socrates also was* (one) *of those engaged in military operations around Miletus* Xn. *A.* 1, 2, 3. ἐμὲ . . . θὲς τῶν πεπεισμένων *put me down as* (one) *of the converts* Pl. *Rep.* 424 c.

356. Partitive Genitive with Verbs. — Any verb whose action affects the object only in part is regularly followed by the genitive. Many verbs, from their meaning, are almost always so used, others only occasionally. Thus, verbs meaning to *share*, *touch*, *take hold of*, *be full of*, *begin*, *aim at*, *hit*, *miss*, *taste of*, *smell of*, *enjoy*, *hear*, *remember* and *forget*, *care for* and *neglect*, *spare*, *desire*, *exercise authority* (in some respect) *over*, and the like, regularly

take the genitive: thus λαβόντας τοῦ βαρβαρικοῦ στρατοῦ *taking* (part) *of the barbarian army* Xn. *A.* 1, 5, 7. τῆς γῆς ἔτεμον *they ravaged* (some) *of the country* Th. 1, 30. δεῖ ὑμᾶς . . . τῶν κινδύνων μετέχειν *you must share the dangers* Xn. *Hell.* 2, 4, 9. συλλήψομαι δὲ τοῦδέ σοι κἀγὼ πόνου *but I too will take part with you in this task* E. *Med.* 946. λάβε πέτρης, τῆς ἔχετο *he seized hold of the rock, and to this he clung* ε 428. τὰ Ἀναξαγόρου βιβλία γέμει τούτων τῶν λόγων *Anaxagoras' books are full of these subjects* Pl. *Ap.* 26 d. τοῦ λόγου δὲ ἤρχετο ὧδε *and thus he began his speech* Xn. *A.* 3, 2, 7. παιδὸς ὀρέξατο *he reached for his child* Z 466. νίκης τετυχήκαμεν *we have met with victory* Xn. *Cy.* 4, 1, 2. λωτοῖο φαγών *eating of lotus* ι 102. ὀλίγοι . . . σίτου ἐγεύσαντο *few tasted of food* Xn. *A.* 3, 1, 3. δαιτὸς ὄνησο *enjoy the banquet* τ 68. τῆς κραυγῆς ᾔσθοντο *they perceived the shouting* Xn. *Hell.* 4, 4, 4. δέδοικα μὴ ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ *I fear lest we forget the homeward way* Xn. *A.* 3, 2, 25. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω *but I care not for you* A 180. τούτων τῶν μαθημάτων πάλαι ἐπιθῡμῶ *I have long been desirous of this learning* Xn. *Mem.* 2, 6, 30. ἐκράτουν τῆς θαλάσσης *they were masters of the sea* Th. 1, 30. Χειρίσοφος ἡγεῖτο τοῦ στρατεύματος *Chirisophus led the army* Xn. *A.* 4, 1, 6.

Note 1. — Of course, when these verbs affect the object as a whole, they take the accusative: thus οὐ μετέλαβε τὸ πέμπτον μέρος τῶν ψήφων *he did not get* (as his share) *the fifth part of the votes* Pl. *Ap.* 36 a. θεοῦ ἔκλυεν αὐδήν *he heard the voice of the god* O 270. πίε οἶνον *drink wine* ι 347. ἔλαβον τῆς ζώνης τὸν Ὀρόντᾱν *they seized Orontas by the girdle* (i.e. they seized Orontas, but *took hold of* his girdle) Xn. *A.* 1, 6, 10. ἢν τὴν γῆν αὐτῶν τέμωμεν *if we ravage their land* Th. 1, 81.

Note 2. — As partitive is to be explained the genitive with verbs of imploring (poetic): as ἐμὲ λισσέσκετο γούνων *she besought me by* (taking hold of) *my knees* I 451.

357. Partitive Genitive with Adjectives. — Adjectives (and sometimes their adverbs) of kindred meaning with verbs which take the partitive genitive (§ 356) may also be construed with the genitive. See also § 351. (Usually such adjectives stand with a copula, thus forming a circumlocution equivalent to a verb; cf. § 330): thus μέτοχος σοφίᾱς *partaking of wisdom*, μεστὸς κακῶν *full of evil*, λήθης ὢν πλέως *being full of forgetfulness* Pl. *Rep.* 486 c. ἐπιστήμης κενὸς *void of knowledge* (but cf. § 362, 2 and § 347), πλούσιος φρονήσεως *rich in wisdom*, ὑπήκοος τῶν γονέων *obedient to his parents* Pl. *Rep.* 463 d. κακῶν ἄγευστος *without taste of evil* S. *Ant.* 582. ἀμνήμων κακῶν *unmindful of evil* E. *H. F.* 1397 (but cf. § 351).

358. (Partitive) Genitive of Place. — The partitive genitive (in prose regularly with the help of a preposition or adverb, see §§ 398–418) is used to denote the place within some *part* of which an action takes place: thus ἰέναι τοῦ πρόσω *to go* (into any part of the county) *ahead* Xn. *A.* 1, 3, 1. So also δεξιᾶς and ἀριστερᾶς (sc. χειρὸς) *on the right* and *on the left* (hand): τὸ δὲ ἀριστερῆς χερὸς ἕστηκε *and it stands* (on a portion of the ground) *on the left* Hdt. 5, 77. So περὶ τρόπιος *about* (part of) *the keel*, διὰ πεδίου *through* (part of) *the plain*, πέρᾱν τοῦ ποτα-

358 a. In Homer (and sometimes in other poets) the partitive genitive of place (without a preposition) is freely used: thus ἦ οὐκ Ἄργεος ἦεν; *was he not* (anywhere) *in Argos?* γ 251. ἔρχονται πεδίοιο *they are marching along* (in) *the plain* B 801. ἷζεν . . . τοίχου τοῦ ἑτέροιο *he sat* (in a part of the space) *by the other wall* I 219. ἑστίᾱς μεσομφάλου ἕστηκεν ἤδη μῆλα *already stand the victims at earth's central shrine* Aesch. *Ag.* 1056.

b. In Homer (and sometimes in other poets) the partitive genitive of place is occasionally found with adjectives: as ἐναντίοι ἔσταν Ἀχαιῶν *they took their stand over against the Achaeans* Λ 214. More commonly such words are found with a dative (§§ 376 and 392).

μοῦ (in some part of the space) *across the river*, πλησίον τοῦ δεσμωτηρίου (in some part of the space) *near the prison*, etc.

Here belong also the adverbs in *-ου* like ποῦ, οὐδαμοῦ, etc. (§ 137, 1).

359. (Partitive) Genitive of Time. — The genitive is used to denote the time within some *part* of which an action takes place: thus *βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν the king will not fight* (at any time) *within ten days* Xn. *A*. 1, 7, 18: so frequently *ἡμέρᾱς by day*, *νυκτός by night*, *χειμῶνος in the winter*, etc.

360. Partitive Genitive with Adverbs. — Adverbs of place and time (rarely others) may be used with a partitive genitive (see §§ 358, 359): thus *ποῦ γῆς where on earth* (Latin *ubinam gentium*). *οὐδαμῇ Αἰγύπτου nowhere in Egypt*, *οὐχ ὁρᾷς ἵν' εἶ κακοῦ you see not in what plight of ill you are* S. *Aj*. 386. *πόρρω τοῦ βίου far on in life* Pl. *Ap*. 38 c. *ὀψὲ τῆς ἡμέρᾱς late in the day*. *πῶς ἔχεις δόξης; in what state of opinion are you?* Pl. *Rep*. 456 d.

Note. — The partitive genitive with adverbs is by some authors used very freely; as *χρημάτων εὖ ἥκοντες being well off in money* Hdt. 5, 62. *Ἀθηναῖοι ὡς ποδῶν εἶχον τάχιστα ἐβοήθεον the Athenians, with all possible speed of foot, went to assist* Hdt. 6, 116.

B. THE ABLATIVE GENITIVE

361. The genitive performs also the duties of the original ablative which it has absorbed (see § 323).

GENITIVE OF SEPARATION

362. The ablative genitive is used with words denoting or implying separation: thus

1. **With Verbs.** — ἀπεῖχον τῆς Ἑλλάδος, *they were distant from Greece* Xn. *A.* 3, 1, 2. ἡ νῆσος οὐ πολὺ διέχει τῆς ἠπείρου *the island is not far distant from the mainland* Th. 3, 51. δυοῖν ἀδελφοῖν ἐστερήθημεν δύο *of two brothers were we two bereft* S. *Ant.* 13. τούτους . . . οὐ παύσω τῆς ἀρχῆς *I shall not depose these from office* Xn. *Cy.* 8, 6, 3. οὐδὲν διοίσεις Χαιρεφῶντος *you will not differ at all from Chaerephon* Ar. *Nub.* 503.

2. **With Adjectives.** — φίλων ἀγαθῶν ἔρημοι *destitute of good friends* Xn. *Mem.* 4, 4, 24. ὀρφανὸς ἀνδρῶν *bereft of men* Lys. 2. 60. ἕτερον τὸ ἡδὺ τοῦ ἀγαθοῦ *the pleasant is different from the good* Pl. *Go.* 500 d.

3. **With Adverbs.** — χωρὶς τῆς δόξης *apart from the reputation* Pl. *Ap.* 35 b. ἄνευ πλοίων *without boats* Xn. *A.* 2, 2, 3. πόρρω τῆς πόλεως *far off from the city* Xn. *Hell.* 4, 5, 14. διαφερόντως τῶν ἄλλων *differently from the rest* Xn. *Hier.* 7, 4.

Note. — Verbs of depriving sometimes take a genitive of separation instead of the accusative of § 340: thus τῶν ἄλλων ἀφαιρούμενοι χρήματα *taking away property from the rest* Xn. *Mem.* 1, 5, 3. πόσων ἀπεστέρησθε *of how much have you been bereft!* Dem. 8, 63.

363. Genitive with Comparatives. — Adjectives and adverbs of the comparative degree may be followed by a genitive (of separation) of the thing compared (see § 426, 2): thus χρῡσὸς δὲ κρείσσων μῡρίων λόγων *gold is more potent than unnumbered words* E. *Med.* 965. ὑστέρῳ χρόνῳ τούτων *at a time later than these* (events) Hdt. 4, 166. [πονηρίᾱ] θᾶττον θανάτου θεῖ *baseness runs swifter than death* Pl. *Ap.* 39 a.

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362 a. In Homer (and sometimes in other poets) the genitive of separation (or source) is occasionally found (without a preposition) with simple verbs of motion: thus παιδὸς ἐδέξατο . . . κύπελλον *from her son she took the cup* A 596. βάθρων ἵστασθε *arise from the steps* S. *O. T.* 142.

364. Genitive with Verbs of Inferiority and Superiority. — Verbs denoting Inferiority or Superiority (or Comparison, § 363) may be followed by a genitive of separation: thus *τάχει . . . περιεγένου αὐτοῦ you surpassed him in quickness* Xn. *Cy.* 3, 1, 19. *τούτου . . . οὐχ ἡττησόμεθα εὖ ποιοῦντες we do not mean to be outdone by him in kindly deeds* Xn. *A.* 2, 3, 23. *τῑμαῖς τούτων ἐπλεονεκτεῖτε in honors you had the advantage of these men* Xn. *A.* 3, 1, 37. *Ἀβροκόμᾱς δὲ ὑστέρησε τῆς μάχης but Abrocomas was too late for the fight* Xn. *A.* 1, 7, 12. *ἡττῶντο τοῦ ὕδατος they were vanquished by the water* Xn. *Hell.* 5, 2, 5.

Note. — Observe that the genitive (of separation) with these verbs differs from the (partitive) genitive of § 356 in that the accusative can never be substituted for it (§ 356, note 1).

GENITIVE OF SOURCE

365. The ablative genitive is sometimes used to denote the source: thus *μάθε δέ μου καὶ τάδε but learn of me this also* Xn. *Cy.* 1, 6, 44. *ἐμοῦ ἀκούσεσθε πᾶσαν τὴν ἀλήθειαν from me you shall hear the whole truth* Pl. *Ap.* 17 b. *Δᾱρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο of Darius and Parysatis were born two children* Xn. *A.* 1, 1, 1.

GENITIVE OF CAUSE

366. The ablative genitive is sometimes used to express cause: thus *χωόμενος γυναικός angry because of a woman* A 429. *ἐθαύμασα τῆς τολμῆς τῶν λεγόντων . . . I have wondered at the effrontery of those who say* Lys. 12, 41. *τούτους . . . οἰκτῑρω τῆς ἄγᾱν χαλεπῆς νόσου I pity them for their very serious infirmity* Xn. *Sym.* 4, 37. *καί σφεας τῑμωρήσομαι τῆς ἐνθάδε ἀπίξιος I shall punish them for their coming hither* Hdt. 3, 145. The genitive with *ἕνεκα*

concerning, *on account of*, and χάριν *for the sake of*, is probably a true genitive (§ 347): as ἐλευθερίᾱς ἕνεκα *for the sake of freedom* Dem. 18, 100.

Note. — **Genitive of Exclamation.** The genitive of cause is also used alone in exclamations: thus ἀλλὰ τῆς ἐμῆς κάκης *but* (to think of) *my cowardice!* E. *Med.* 1051. φεῦ τοῦ ἀνδρός *alas for the man!* Xn. *Cy.* 3, 1, 39.

367. Genitive of the Charge or Penalty. — The genitive, with words of judicial action, is used to denote the Charge or Penalty: thus διώξομαί σε δειλίᾱς *I'll prosecute you for cowardice* Ar. *Eq.* 368. δώρων ἐκρίθησαν *they have been convicted of bribery* (lit. *gifts*) Lys. 27, 3. τῶν . . . ἀδικημάτων ηὐθύνθη *he was acquitted of wrong-doing* Th. 1, 95.

So with adjectives of similar meaning: ἔνοχος λιποταξίου *liable for desertion* Lys. 14, 5. τῆς ἀρχῆς ὑπεύθυνος *liable to give account of his office* Dem. 18, 117. τῆς προτέρᾱς ὀλιγαρχίᾱς αἰτιώτατος ἐγένετο *he was most to blame for the earlier oligarchy* Lys. 12, 65 (cf. § 351).

Note. — The origin of the Genitive of the Charge or Penalty cannot be surely explained, but most instances can be referred to the genitive of cause (§ 366): as διώκω τοῦτον κλοπῆς *I am prosecuting this man for* (i.e. because of) *theft*. On the other hand a genitive like θανάτου in θανάτου τῑμῶμαι *I set the penalty at death* (and so by extension, θανάτου κρῑ́νειν *to try for a capital crime*) is almost certainly in origin a genitive of value (§ 353).

PARTICULAR USES OF THE GENITIVE

368. Two or More Genitives with One Word. — It may happen that more than one genitive limits the same word: thus τῶν Ἰώνων τὴν ἡγεμονίην τοῦ πρὸς Δᾱρεῖον πολέμου *the leadership of the Ionians in the war against Darius* Hdt. 6, 2.

369. The Genitive Absolute. — A substantive and modifying participle having no grammatical connection with the rest of a sentence stand in the Genitive Absolute (see § 657).

NOTE. — No doubt the Genitive Absolute (like the Accusative Absolute, § 343) arose from the gradual loosening of the grammatical connection of a limiting genitive and participle, until such a genitive came to be felt as an independent construction. Thus, in sentences like οὐδέ τι μῆχος ῥεχθέντος κακοῦ ἔστ' ἄκος εὑρέμεν *and no way is there to devise a cure for evil done* (objective genitive, § 350) I 250, or ὡς δ' ὅτε καπνὸς ἰὼν εἰς οὐρανὸν εὐρὺν ἵκηται ἄστεος αἰθομένοιο *as when smoke rises and reaches to the broad heavens* — (the smoke) *of a burning city* (descriptive genitive, § 352) Φ 523, the genitives came to be felt as independent constructions, and to mean "*evil having been done*," "*a city being on fire.*"

370. Genitive with Compound Verbs. — Many verbs compounded with prepositions which can be used with the genitive, are thus enabled to take a genitive which, unaided, they could not command (§ 324, 2): thus ἔκβαιν' ἀπήνης (= βαῖν' ἐξ ἀπήνης, § 398, note 1) *step forth from the chariot* Aesch. *Ag.* 906. προδραμόντες . . . τῶν ὁπλῖτῶν *running in advance of the hoplites* (§ 398, note 1) Xn. *A.* 5, 2, 4. ἠπείρου ἐπιβῆναι *to set foot on land* (= βῆναι ἐπ' ἠπείρου, § 408, 1) ε 399. Especially κατά in the sense of *against* (cf. § 409, 1 *B*): τούτου δειλίᾱν καταψηφίζεσθαι (= ψηφίζεσθαι δειλίᾱν κατὰ τούτου) *to vote cowardice against this man* (i.e. to condemn him for cowardice) Lys. 14, 11. κατεβόων τῶν Ἀθηναίων *they cried out against* (i.e. *decried*) *the Athenians* Th. 1, 67. So κατηγορῶ(-έω) *accuse*, and similar words (cf. § 409, 1 *B*).

NOTE. — Observe that the genitive with compound verbs may be either a True Genitive (§ 348 ff.), or an Ablative Genitive (§ 361).

371. Prepositions with the Genitive. — The use of the Partitive Genitive (of Place or Time, §§ 358, 359) and the Genitive of Separation (§ 362) or Source (§ 365) is often made more clear and definite by the help of prepositions (see § 398). The prepositions *ἀντί instead of*, *ἀπό from*, *ἐξ out of*, *πρό before*, and almost all "improper" prepositions (§ 418) are used with the genitive only. Other prepositions used sometimes with the genitive are *ἀμφί about*, *διά through*, *κατά down*, *μετά with*, *ὑπέρ above*, *ἐπί upon*, *παρά beside*, *περί around*, *πρός by*, *at*, *ὑπό under*. For the details of their use see §§ 400–417.

372. The Genitive of Agent. — The Agent with passive verbs (§ 516) is regularly expressed by the genitive with *ὑπό under*, *by*, sometimes with *πρός* or *παρά at the hands of*, less often by *ἐκ* or *ἀπό from*.

THE DATIVE

373. The dative in Greek inherits most of the functions of three earlier distinct cases (see § 323): the True Dative (§ 374), the Locative (§ 383), and the Instrumental (§ 386).

A. THE TRUE DATIVE

374. The True Dative (which belongs properly with verbs or expressions equivalent to a verb) in general denotes that *to* or *for* which anything is or is done. (Hence words denoting *persons* are more likely to stand in the dative than those denoting *things*.) Some words and phrases require a dative to complete their meaning; to others a dative may be added at pleasure.

DATIVE OF THE INDIRECT OBJECT

375. The Indirect Object stands in the dative case: thus Συέννεσις ἔδωκε Κύρῳ χρήματα πολλά *Syennesis gave* (to) *Cyrus a great deal of money* Xn. *A.* 1, 2, 27. ἐκείνῳ αὕτη ἡ χώρᾱ . . . ἐδόθη *to him this country had been given* Xn. *Hell.* 3, 1, 6. τῷ Ἀσκληπιῷ ὀφείλομεν ἀλεκτρυόνα *we owe a cock to Asclepius* Pl. *Phaed.* 118 a. θεοῖσι δὲ χεῖρας ἀνέσχον *and to the gods they lifted up their hands* Γ 318.

376. Many verbs, and circumlocutions equivalent to a verb (cf. § 330), normally require a dative (of the indirect object) to complete their meaning: thus τοῖς νόμοις πείθονται *they are obedient to the laws* Xn. *Mem.* 4, 4, 15. ἐναυμάχεον ἀνηκουστήσαντες τοῖσι στρατηγοῖσι *they fought, in disobedience to* (the orders of) *the generals* Hdt. 6, 14. ἐπίστευον αὐτῷ αἱ πόλεις *the cities had confidence in him* Xn. *A.* 1, 9, 8. τῷ χρηστηρίῳ πίσυνος ἐών *being confident in the oracle* Hdt. 1, 73. ὠργίζοντο ἰσχυρῶς τῷ Κλεάρχῳ *they were mightily angry at Clearchus* Xn. *A.* 1, 5, 11. ἐπολέμει τοῖς Θρᾳξί *he waged war with the Thracians* Xn. *A.* 2, 6, 5. βασιλεῖ φίλους εἶναι *to be friends to the king* Xn. *A.* 2, 1, 20. οὐ μὴ δυσμενὴς ἔσῃ φίλοις *surely you will not be hostile to your friends* E. *Med.* 1151. εἰ τοῖς πλέοσι ἀρέσκοντές ἐσμεν, τοῖσδ' ἂν μόνοις οὐκ ὀρθῶς ἀπαρέσκοιμεν *if we are in favor with* (lit. *pleasing to*) *the majority, we could not by any right be in disfavor with these alone* Th. 1, 38. τί οὖν πρέπει ἀνδρὶ πένητι; *now what is suitable for a poor man?* Pl. *Ap.* 36 d.

In general, verbs (and verbal expressions) meaning *please, profit, trust, aid, befit, obey,* and their opposites (many of which are rendered in English by transitive verbs), require a dative to complete their meaning; but the exact usage with each word must be learned from the lexicons.

NOTE. — Only predicate adjectives regularly take a dative of the indirect object (since an attributive adjective commonly has the genitive, § 351); rarely such a dative is arrogated by an attributive adjective (or even by a substantive, § 393): thus Αἴολος . . . φίλος ἀθανάτοισι θεοῖσιν *Aeolus, dear to the immortal gods* κ 2.

THE DATIVE OF INTEREST

377. A dative of the Person Interested may be added to almost any sentence.

NOTE 1. — Observe that the dative often adds the idea of personal interest (Advantage or Disadvantage) to what might otherwise be expressed by a genitive. Thus, compare the following: Δᾱρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο *of Darius and Parysatis two children were born* (§ 365) Xn. *A.* 1, 1, 1. ἦσαν Κροίσῳ δύο παῖδες *Croesus was blessed with two children* (§ 379) Hdt. 1, 34. Δαναῶν ἀπὸ λοιγὸν ἀμῦναι *to keep destruction away from the Danaans* Π 75. Δαναοῖσι . . . λοιγὸν ἄμῡνον *relieve the Danaans of the pestilence* A 456. So δέξατό οἱ σκῆπτρον *he received the scepter at his hands* B 186.

NOTE 2. — It is convenient to subdivide the dative of Interest into "Advantage or Disadvantage" (§ 378), "Possession" (§ 379), "Agent" (§ 380), "Reference" (§ 382), and the "Ethical" dative (§ 381), but it must be remembered that no hard and fast lines can be drawn between these various uses (§ 324, 3). Thus, in διαμένει ἔτι καὶ νῦν τοῖς βασιλεῦσι ἡ πολυδωρίᾱ *the custom of giving costly gifts lasts even to this day for the kings;* the dative of Interest (βασιλεῦσι) may be explained as dative of Advantage, Possession, or Reference.

378. Dative of Advantage or Disadvantage. — The dative of interest may imply Advantage or Disadvantage: thus πᾶς ἀνὴρ αὑτῷ πονεῖ *every man labors for himself* S. *Aj.* 1366. οἳ τὸ πάγχρῡσον δέρος Πελίᾳ μετῆλθον *who went to fetch the golden fleece for Pelias* E. *Med.* 6. στεφανοῦσθαι πάντας τῷ θεῷ *all to be crowned in honor of the god* Xn. *Hell.* 4, 3, 21. Δαναοῖσι ἀεικέα λοιγὸν ἄμῡνον *ward off vile pestilence from the Danaans* A 456. (So with ἀμύνω alone: τῇ πόλει . . . ἀμύνειν καὶ θεοῖς *to defend the State*

and gods Ar. *Eq.* 577.) τοὺς Θρᾷκας τοὺς τῷ Δημοσθένει ὑστερήσαντας *the Thracians who came too late for* (i.e. to the disadvantage of) *Demosthenes* Th. 7, 29.

379. Dative of Possession. — The dative of interest (or advantage) is used with verbs like εἰμί *am*, or γίγνομαι *become*, to denote possession (cf. in Latin *est mihi filius*): thus ἦσαν Κροίσῳ δύο παῖδες *Croesus had two children* Hdt. 1, 34. εἰσὶν ἐμοὶ ἐκεῖ ξένοι *I* (luckily) *have friends there* Pl. *Crit.* 45 c. Οὖτις ἐμοί γ' ὄνομα *Noman is my name* ι 366.

380. Dative of Agent. — The dative of interest with the perfect or pluperfect passive, or with the verbal in -τέος (§ 666), comes even to denote regularly the Agent: thus πάνθ' ἡμῖν πεποίηται *everything has been done by us* Xn. *A.* 1, 8, 12. τοσαῦτά μοι εἰρήσθω *let this much have been said by me* Lys. 24, 4. ἡμῖν . . . πάντα ποιητέα (sc. ἐστί) *everything must be done by us* Xn. *A.* 3, 1, 35.

381. The Ethical (or Emotional) Dative. — The dative of a personal pronoun is often used to denote a lively or emotional interest which a person may have in something: thus καί μοι μὴ θορυβήσετε *and do not, I beg you, make any uproar* Pl. *Ap.* 20 e. Ἀρταφέρνης ὑμῖν Ὑστάσπεός ἐστι παῖς *now Artaphernes, you must know, is the son of Hystaspes* Hdt. 5, 30. καὶ ὁ ἀνήρ σοι ὁ νεᾱνίᾱς ἐκεῖνος προελθὼν τοῦ λοχᾱγοῦ πρότερος ἐπορεύετο *and, would you believe it, that young fellow stepped out in front, and marched in advance of the captain!* Xn. *Cy.* 2, 2, 7.

382. Dative of Reference. — Datives expressing a remote interest (or merely a point of view) are conveniently classed as datives of Reference: thus σφῷν μὲν ἐντολὴ

Διὸς ἔχει τέλος δή *the command of Zeus so far as touches you twain, has its end* Aesch. *Pr.* 12. Σωκράτης ἐδόκει τῖμῆς ἄξιος εἶναι τῇ πόλει *Socrates seemed to be deserving of honor from* (lit. *in reference to*) *the State* Xn. *Mem.* 1, 2, 62. ὄλωλεν ὡς ὄλωλεν τοῖσιν εἰδόσιν *he's dead — as dead may be — for those who know* E. *I.T.* 575. So in the idiomatic expressions like εἰ καὶ ἐκείνῳ βουλομένῳ ταῦτ' ἐστί *if this is agreeable to him also* (lit. *to him wishing*) Xn. *Hell.* 4, 1, 11. Ἐπίδαμνός ἐστι πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἰόνιον κόλπον *Epidamnus is a city on the right as one sails* (lit. *to*, or *with reference to, one sailing*) *into the Ionian Gulf* Th. 1, 24. So ὡς συνελόντι εἰπεῖν *to speak briefly* (lit. *to speak from the point of view of one who has condensed* the matter) Xn. *A.* 3, 1, 38.

Note. — No hard and fast line can be drawn between the dative of Reference and the dative of Advantage or Disadvantage, for a good many datives can be referred to either class.

B. THE LOCATIVE DATIVE

383. As the heir to most of the functions of an earlier locative case (§ 323) the dative is used in expressions of place and time.

384. Dative of Place. — The dative (in prose regularly with the help of a preposition) is used to denote the place *where* (cf. § 384 a): thus ἐν τῇ πόλει *in the city.*

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384 a. In Homer (and sometimes in other poets) the dative of place without a preposition is freely used: thus τόξ' ὤμοισιν ἔχων *with the bow on his shoulder* A 45. εὗδε μυχῷ κλισίης *he slept in a corner of the tent* I 663. πεδίῳ πέσε *he fell in the plain* E 82. ἀλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι ἥνδανε θῦμῷ *but it pleased not Agamemnon in his heart* A 24. ὅο κράτος ἔσκε μέγιστον πᾶσι Κυκλώπεσσι *whose power was the greatest among all the Cyclopes* α 71. οὐτιδανοῖσι ἀνάσσεις *you are lord among nobodies* A 231. ναίειν ὄρεσι *to dwell in the mountains* S. *OT.* 1451.

385. Dative of Time. — The dative (often with the help of a preposition) is used to denote time *when* (cf. § 383): thus *τῇ ὑστεραίᾳ on the following (day)*, *τετάρτῳ ἔτει the fourth year*, *μιᾷ νυκτί on one night*, *ἐν τῷ αὐτῷ χειμῶνι the same winter* Th. 2, 34.

C. THE INSTRUMENTAL DATIVE

386. The dative performs also the duties (in expressing means, manner, cause, accompaniment) of the earlier instrumental case which it has absorbed (§ 323).

387. Dative of Means. — The dative may denote the Means or Instrument: thus *λίθοις ἔβαλλον they pelted* (them) *with stones* Xn. *A.* 5, 4, 23. *ἵησι τῇ ἀξίνῃ he threw the axe* (lit. *with the axe*) Xn. *A.* 1, 5, 12. *γνωσθέντες τῇ σκευῇ τῶν ὅπλων known by the make of their weapons* Th. 1, 8.

Note. — The verb *χρῶμαι use* (i.e. *serve one's self with*) regularly takes the dative of Means: thus *λόγῳ χρῶνται they use reason* Xn. *Mem.* 3, 3, 11.

388. Dative of Degree of Difference. — The dative of means with comparatives and expressions implying comparison (sometimes also with superlatives) denotes the Degree of Difference: thus *τῇ κεφαλῇ μείζω taller by a* (lit. *the*) *head* Pl. *Phaed.* 100 e. *οὐ πολλαῖς ἡμέραις ὕστερον not many days later* (lit. *later by not many days*) Xn. *Hell.* 1, 1, 1. *πόλῑ λογίμῳ ἡ Ἑλλὰς γέγονε ἀσθενεστέρη Greece has become weaker by one famous city* Hdt. 6, 106. *δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι ναυμαχίᾱς ten years before the sea fight at Salamis* Pl. *Leg.* 698 c. *πολλῷ πλεῖστοι by far the most* Hdt. 5, 92, 5.

389. Dative of Manner. — The dative may denote Manner (sometimes with the help of a preposition): thus τούτῳ τῷ τρόπῳ ἐπορεύθησαν *in this manner they proceeded* Xn. *A.* 3, 4, 23. δρόμῳ ἵεντο ἐς τοὺς βαρβάρους *on the run they rushed against the barbarians* Hdt. 6, 112. So in several adverbial expressions like βίᾳ *with violence*, σῑγῇ *in silence*, τῇ ἀληθείᾳ *in truth*, τῷ ὄντι *in reality*, λόγῳ *in word*, ἔργῳ *in deed*, τῇ ἐμῇ γνώμῃ *in my opinion*, ταύτῃ (sc. ὁδῷ) *in this way.*

390. Dative of Respect. — The dative of Manner or Means is sometimes used to show in what *respect* a thing is so (but this usage has been greatly encroached on by the accusative of specification, § 337): thus εὐρύτερος ὤμοισι *broader in shoulders* Γ 194. τῇ φωνῇ τραχύς *harsh in voice* Xn. *A.* 2, 6, 9. ἰσχύειν τοῖς σώμασι *to be strong in their bodies* (i.e. *with their bodies*) Xn. *Mem.* 2, 7, 7. ἐγὼ οὔτε ποσίν εἰμι ταχὺς οὔτε χερσὶν ἰσχυρός *I am neither swift of foot nor strong of arm* Xn. *Cy.* 2, 3, 6.

391. Dative of Cause. — The dative may be used to denote Cause: thus ῥίγει ἀπωλλύμεθα *we were dying of cold* Xn. *A.* 5, 8, 2. οὐδενὶ οὕτω χαίρεις ὡς φίλοις ἀγαθοῖς *you delight in nothing so much as in good friends* Xn. *Mem.* 2, 6, 35. χαλεπῶς φέρω τοῖς παροῦσι πράγμασι *I am distressed at the present circumstances* Xn. *A.* 1, 3, 3.

Note. — The dative usually denotes a more active or immediate cause than the genitive of cause (§ 366).

392. Dative of Accompaniment or Association. — The dative (often helped by a preposition) may be used with words denoting (or implying) accompaniment, association, or likeness: thus

1. **With Verbs.**—ἐνθάδ' ἱκάνεις νηί τε καὶ ἑτάροισι; *are you come hither with your ship and crew?* λ 161. σὺν νηί τ' ἐμῇ καὶ ἐμοῖς ἑτάροισιν ἐλθών *going with my ship and crew* ι 173. ἡμῖν ἐφείποντο οἱ πολέμιοι καὶ ἱππικῷ καὶ πελταστικῷ *the enemy followed us with cavalry and peltasts* Xn. *A.* 7, 6, 29. σὺν τῇ ἄλλῃ στρατιᾷ εἰς Ἀθήνᾱς κατέπλευσε *with the remainder of his army he sailed to Athens* Xn. *Hell.* 1, 4, 10. ὡμῑλείτην αὐτῷ *they associated with him* Xn. *Mem.* 1, 2, 39. ἀμφισβητοῦμεν ἀλλήλοις *we dispute with each other* Pl. *Phaedr.* 263 a. τῷ ἡγεμόνι . . . ἕπεσθαι *to follow the leader* Xn. *A.* 1, 3, 17. ἀλλήλοις σπονδᾱ̀ς ἐποιήσαντο *they made a truce with each other* Xn. *Hell.* 3, 2, 20. ἐμαυτῇ διὰ λόγων ἀφῑκόμην *I have been reasoning with myself* E. *Med.* 872. φιλοσόφῳ ἔοικας *you seem like a philosopher* Xn. *A.* 2, 1, 13. The last example may also be explained as a true dative, § 376.

Note.—With words meaning *to fight* the simple dative means *to fight against;* the dative with σύν *to fight on the side of:* thus Ἀθηναίοις μάχεσθαι *to fight against the Athenians;* σὺν Ἀθηναίοις μάχεσθαι *to fight on the side of the Athenians.*

2. **With Adjectives.**—ὅμοιος Ἀχιλλεῖ *like Achilles* Xn. *Sym.* 4, 6. χώρᾱν ὅμορον τῇ Λακεδαιμονίων *a land contiguous with that of the Lacedaemonians* Dem. 15, 22. κόμαι Χαρίτεσσιν ὁμοῖαι *hair like* (that of) *the Graces* (cf. § 717, 6) P 51. πολλοῖς εἰμι διάφορος *with many I'm at variance* E. *Med.* 579. So with ὁ αὐτός *the same:* τὸ αὐτὸ τῷ ἠλιθίῳ *the same thing as* (lit. *with*) *foolishness* Xn. *A.* 2, 6, 22. ὡπλισμένοι ἦσαν τοῖς αὐτοῖς Κύρῳ ὅπλοις *they were armed with the same weapons as* (those of) *Cyrus* (cf. § 717, 6) Xn. *Cy.* 7, 1, 2.

3. **With Adverbs.**—ἑπομένως τῷ νόμῳ *conformably to law* Pl. *Leg.* 844 e. σύμμιγα τῇσι γυναιξί *together with the women* Hdt. 6, 58. ἅμα τῇ ἡμέρᾳ *at daybreak* (lit.

along with the day). So with ὁμοῦ *together with*, ἐφεξῆς *next in order*.

Note. — As dative of accompaniment is probably to be explained the idiomatic use of the dative and αὐτός (§ 475, 3, note 2): as νέας τέσσερας αὐτοῖσι τοῖς ἀνδράσι εἷλον *they took four ships men and all* (lit. *with the men themselves*) Hdt. 6, 93.

PARTICULAR USES OF THE DATIVE

393. Dative with Substantives. — The verbal idea in a verbal substantive sometimes makes it possible to construe a dative with it: thus τὴν τοῦ θεοῦ δόσιν ὑμῖν *Heaven's gift to you* (dative of the indirect object, § 375) Pl. *Ap.* 30 d. πεμφθέντα ταύρων πυρπνόων ἐπιστάτην ζεύγλαισι *sent to master* (lit. *as master of*) *with the yoke* (dative of means, § 387) *the fiery bulls* E. *Med.* 478. κοινωνίᾱ τοῖς ἀνδράσι *association with the men* (dative of association, § 392) Pl. *Rep.* 466 c.

394. Dative with Compound Verbs. — Many verbs compounded with ἐν, σύν, or with other prepositions which may be used with the dative (§ 395), are thus assisted in taking a dative which the verb of itself could not command: thus τοῖς ὅρκοις ἐμμένει ὁ δῆμος (= μένει ἐν τοῖς ὅρκοις, see § 398, note 1) *the people abides by its oaths* Xn. *Hell.* 2, 4, 43. συνεπολέμει Κύρῳ *he joined with Cyrus in making war* Xn. *A.* 1, 4, 2. . . . ὡς ἐπιβουλεύοι αὐτῷ . . . *that he was plotting against him* Xn. *A.* 1, 1, 3. ἐπειδὴ προσβάλοιεν ἀλλήλοις *when they attacked each other* Th. 1, 49. So likewise denominative verbs (§ 298, note) containing these prepositions: as ἐπιχειρῆσαι ἀλλήλοις *to lay hands on each other* Th. 1, 49.

Note. — Such compound verbs as take the dative (§ 394) are enabled to do so usually by virtue of the meaning of the preposition alone, but sometimes apparently from the general meaning of the compound (compare the first two examples above with the fourth).

395. Prepositions with the Dative. — The use of the Locative Dative (of Place or Time, §§ 384, 385), and the Instrumental Dative (of Accompaniment, § 392), and rarely the True Dative (§ 374), is often made more definite by the help of prepositions. The prepositions ἐν *in*, and σύν *with*, are, from their meaning, used with the dative only. Other prepositions used sometimes with the dative are: ἐπί *upon*, παρά *beside*, περί *about*, πρός *at*, ὑπό *under*. For the details of their use see §§ 400–417.

PLACE AND TIME (Summary)

396. 1. Place *at which* is expressed by the locative (§ 76, note) or locative dative (§ 384), the latter usually with a preposition: Ἀθήνησι *at Athens*, ἐν τῇ πόλει *in the city*.

2. Place *within which* is expressed by the partitive genitive (usually with a preposition or adverb, § 358): τῆς δεξιᾶς *on the right*, διὰ πεδίου *through the plain*.

3. Place *from which* is expressed by the genitive of separation (usually with a preposition, § 362): ἐξ ἄστεως *from town*.

4. Place *towards* or *to which* is expressed by the accusative of limit of motion (in prose regularly with a preposition, § 339) εἰς τὴν πόλιν *into the city*.

397. 1. Time *at which* is expressed by the locative dative (§ 385): τῇ τρίτῃ ἡμέρᾳ *on the third day*.

2. Time *within which* is expressed by the partitive genitive (§ 359): ἡμέρᾱς *by day* (i.e. at some time within the day).

3. Time *during which* is expressed by the accusative (§ 338): τὴν ἡμέρᾱν ταύτην *during* (the whole of) *this day*.

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395 a. In poetry ἀνά *up(on)*, ἀμφί *about* (also in Herodotus), and μετά *with* are also found with the dative.

PREPOSITIONS WITH THE CASES

398. The Prepositions were originally adverbs modifying the verb, and serving to define more clearly and exactly the adverbial uses of the cases (see § 398 a). They early came to be united with the verb (Composition, § 298), or to be used regularly with such cases as their meaning would allow; then by a sort of crystallization of their usage certain phrases were formed which came to have special or idiomatic meanings.

For the so-called "Improper Prepositions" see § 418.

Note 1. — The preposition in Greek has sometimes become attached to the verb where in English it would be rendered with the accompanying substantive: as ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ *the barbarians encamped away from the Greek army* Xn. *A.* 3, 4, 34.

Note 2. — Not infrequently the preposition is used both with the verb and with the substantive: as πρὸς τὴν κώμην προσιόντες *coming forward to the village* Xn. *A.* 3, 4, 33. εἰσβᾶς εἰς πλοῖον *embarking in a ship* Xn. *A.* 5, 7, 15. Thus the Greek could say βαίνω εἰς τὴν πόλιν, or εἰσβαίνω τὴν πόλιν, or εἰσβαίνω εἰς τὴν πόλιν *go into the city*, but the tendency was, wherever possible, to join the preposition with the verb.

Note 3. — Greek (like Latin) sometimes differs from English in the point of view from which it uses the cases and the accompanying preposition; especially words suggesting *motion* (although denoting *rest*) are often used with a case and preposition appropriate to motion (to or from), although not so rendered in English: thus κατέστη εἰς τὴν βασιλείᾱν Ἀρταξέρξης *Artaxerxes was established in power* Xn. *A.* 1, 1, 3. τὴν πόλιν ἐξέλιπον . . . εἰς χωρίον ὀχυρόν *they abandoned the city* (and went) *into a stronghold* Xn. *A.* 1, 2, 24. οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὤνια ἔφυγον *the people in the market* (lit. *from the market*) *abandoned their wares, and fled* Xn. *A.* 1, 2, 18. So with

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398 a. The adverbial use of the prepositions can be seen very clearly in Homer (see § 298 a), and in some phrases such as πρὸς δέ *and besides* (found even in Attic prose), ἐν δέ *and among* the number, μετὰ δέ *and afterwards;* so πέρι *exceedingly* in Homer is often an adverb.

corresponding adverbs: οὐ γὰρ εἶχον οἴκοθεν *for I had none* (that I could bring) *from home* Ar. *Pax* 522.

GENERAL VIEW OF THE PREPOSITIONS

399. Summary of Usage. — In Attic prose the prepositions are used as follows:

With the Accusative only: *ἀνά, εἰς.*

With the Genitive only: *ἀντί, ἀπό, ἐξ, πρό.*

With the Dative only: *ἐν* and *σύν.*

With the Accusative or Genitive: *ἀμφί, διά, κατά, μετά, ὑπέρ.*

With the Accusative, Genitive, or Dative: *ἐπί, παρά, περί, πρός, ὑπό.*

For the special functions of the cases which admit the aid of prepositions see §§ 346, 371, 395.

USE AND MEANINGS OF THE PREPOSITIONS

[In the following pages only the general facts about the meanings and uses of the prepositions (besides a few special phrases) are recorded; the exact details about each preposition are to be found in a lexicon.]

400. **ἀμφί** *about* (properly *on both sides of*, Latin *amb-*); see § 400 a.

1. With the Genitive (in origin a Partitive Genitive of Place, § 358) *about, concerning* (rare in prose, περί being generally used instead) ἀμφὶ ὧν εἶχον διαφερόμενοι *quarreling about what they had* Xn. *A.* 4, 5, 17.

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399 a. In poetry, ἀνά, ἀμφί, and μετά are also used with the dative; and ἀμφί is so used by Herodotus.

400 a. In Ionic and in poetry ἀμφί is used also with the (locative, § 384) dative, meaning *about*, and so *concerning, because of:* ἀμφ᾽ ὤμοισιν ἔχει σάκος *he has his shield about his shoulders* Α 527. ἀμφὶ δίναις *about the eddies* E. *I.T.* 6. ἀμφ᾽ ἐμοὶ στένεις; *are you lamenting about me?* S. *El.* 1180.

2. With the Accusative (of Extent, § 338) *about.*

Place: τῶν ἀμφὶ Μίλητον στρατευομένων *of those engaged in military operations about Miletus* Xn. *A.* 1, 2, 3.

Time: ἀμφὶ μέσον ἡμέρᾱς *about noon* Xn. *A.* 4, 4, 1.

Derived Meanings: ἀμφὶ τὰ πεντήκοντα *about fifty* Xn. *A.* 2, 6, 15.

In Composition: *about, on both sides of*

401. ἀνά *up* (opposed to κατά *down*); see § 401 a.

With the Accusative:

A. (of Extent, § 338) *up, along.*

Place: ἀνὰ τὸν ποταμόν *up the river* Hdt. 2, 96. ἀνὰ τὴν Ἑλλάδα *throughout Greece* Hdt. 6, 131.

Derived Meanings: ἀνὰ νύκτα *along* (in) *the night* Ξ 80. ἀνὰ πᾶσαν ἡμέρᾱν *every day* Xn. *Cy.* 1, 2, 8.

B. (of Limit of Motion, § 339) *upon.*

Place: θῆκεν ἀνὰ μυρίκην *he put* them *up on a tamarisk bush* K 466.

Derived Meanings: ἀνὰ κράτος *up to* (his) *strength* (i.e. at full speed) Xn. *A.* 1, 10, 15. ἀνὰ ἑκατόν *up to a hundred* (i.e. by hundreds) Xn. *A.* 5, 4, 12.

In Composition: *up, back, again.*

402. ἀντί *instead of, for,* originally *over against* (Latin *ante*) (but in this use it was supplanted by ἐναντίον).

1. With the Genitive (in origin a Partitive Genitive of Place, § 358).

Derived Meanings only: τὰ παρ' ἐμοὶ ἑλέσθαι ἀντὶ τῶν οἴκοι *to choose the lot with me instead of* (i.e. rather than) *that at home* Xn. *A.* 1, 7, 4. ἀνθ' ὧν εὖ ἔπαθον *in return for the favors I have received* Xn. *A.* 1, 3, 4. ἀντὶ ἡμέρης νὺξ ἐγένετο *instead of day it became night* Hdt. 7, 37.

In Composition: *against, instead, in return.*

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401 a. In Epic and Lyric poetry ἀνά is sometimes found with the (locative) dative: as χρῡσέῳ ἂν (§ 43, note 3) σκήπτρῳ *upon a golden staff* A 15.

403. **ἀπό** *from, away from* (Latin *ab*).

With the Genitive (of Separation or Source, §§ 362, 365) only:

Place: ἀπὸ θαλάσσης μᾶλλον ᾠκίσθησαν *they were settled rather* (at a distance) *away from the sea* Th. 1, 7. λύοντο δὲ τεύχε' ἀπ' ὤμων *and they stripped the armor from their shoulders* P 318. ἐθήρευεν ἀπὸ ἵππου *he used to hunt on horseback* (lit. *from a horse*, § 398, note 3) Xn. *A*. 1, 2, 7.

Time: ἀπὸ τούτου τοῦ χρόνου *from this time* Xn. *A*. 7, 5, 8.

Derived Meanings: of (remote) agency πλούσιον γίγνεσθαι ἀπὸ τῆς πόλεως *to get rich from the state* Dem. 24, 124. So, sometimes, in Thucydides: ἀπ' αὐτῶν *by them* Th. 1, 17.

In Composition: *from, away from.*

404. **διά** *through* (cf. Latin *dis-*).

1. With the Genitive (originally the Partitive Genitive of Place, § 358) *through* (some part of):

Place: ἐξελαύνει διὰ Καππαδοκίας *he marched through Cappadocia* Xn. *A*. 1, 2, 20.

Time: διὰ νυκτός *through the night* Xn. *A*. 4, 6, 22.

Derived Meanings: δι' ἐτέων εἴκοσι *through* (i.e. at the end of) *twenty years* Hdt. 6, 118. ἔλεγε . . . δι' ἑρμηνέως *he spoke through an interpreter* Xn. *A*. 2, 3, 17. διὰ πολέμου αὐτοῖς ἰέναι *to go through war with them* (i.e. to act in a hostile way towards them); so διὰ φιλίᾱς ἰέναι *to act in friendly fashion* Xn. *A*. 3, 2, 8. διὰ χειρὸς ἔχειν *to hold through* (the grasp of) *one's hand* (i.e. in one's power) Th. 2, 13. τὸν Κῦρον διὰ στόματος εἶχον *they had* (the name of) *Cyrus on* (lit. passing *through*) *their lips* Xn. *Cy*. 1, 4, 25. διὰ τάχους *through speed* (i.e. speedily) Th. 2, 18.

2. With the Accusative (of Extent, § 338) *through, throughout*, more often *through* in the sense of *because of*.

Place and Time: βάν ῥ' ἴμεν . . . διὰ νύκτα μέλαιναν . . . διά τ' ἔντεα καὶ μέλαν αἷμα *they went on their way through the dark night and through the weapons and the black blood* K 297.

Cause: διὰ καῦμα *through* (i.e. on account of) *heat* Xn. *A*. 1, 7, 6. κακοὶ δοκοῦμεν εἶναι διὰ τοῦτον *we appear to be base through* (i.e. because of) *this man* Xn. *A*. 6, 6, 23.

In Composition: *through*, also *apart* (cf. Latin *dis-*).

405. εἰς (or ἐς, see § 405 a) *into, to* (for *ἐνς: cf. § 47 and Latin *in* with the accusative).

WITH THE ACCUSATIVE (of Limit of Motion, § 339) only:

Place: διέβησαν ἐς Σικελίᾱν *they crossed over into Sicily* Th. 6, 2. So also with persons: εἰς ὑμᾶς εἰσιέναι *to come into* the midst of *you* Pl. *Ap.* 17 c. ἐλθεῖν εἰς Ἀχιλῆα *to come into* the presence of *Achilles* P 709.

Time: πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα δαίνυντ' *all day long till setting sun they feasted* A 601. ἐς ἐμέ *to my time* Hdt. 1, 92. εἰς τὴν ὑστεραίᾱν οὐχ ἧκεν *he didn't come the following day* (§ 298, note 3).

Derived Meanings: εἰς τετρακοσίους *up to* the number of *four hundred* Xn. *A.* 3, 3, 6. εἰς ζώνην δεδομέναι *given for girdle*-money Xn. *A.* 1, 4, 9. ἐς τέλος *finally* (§ 298, note 3).

IN COMPOSITION: *in, into, to.*

406. ἐν *in* (Latin *en*-do, *in*).

WITH THE (Locative, § 384) DATIVE only:

Place: ἐν Σπάρτῃ *in Sparta* Th. 1, 128. ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἕλληνες *the Greeks were naturally in much perplexity* Xn. *A.* 3, 1, 2. ἐν ἐμοί *in me* (i.e. in my power) Dem. 18, 193. ἐν τοῖς φίλοις *in* (i.e. among) *their friends* Xn. *A.* 5, 4, 32. ἐν τοῖς ὅπλοις *in* (i.e. under) *arms* Xn. *A.* 4, 3, 7.

Time: ἐν πέντε ἡμέραις *in five days* Xn. *Mem.* 3, 13, 5. ἐν ταῖς σπονδαῖς *in* (the time of) *the truce* Xn. *A.* 3, 1, 1.

IN COMPOSITION: *in, on.*

407. ἐξ (before consonants ἐκ, § 47) *out of, from.*

WITH THE GENITIVE (of Separation or Source, §§ 362, 365) only:

Place: ἐκ Πύλου ἐλθών *going out from Pylos* A 269.

Time: ἐκ παιδός *from a child* (i.e. since childhood) Xn. *Cy.* 5, 1, 2. ἐκ τοῦ ἀρίστου *from breakfast* (i.e. directly after breakfast) Xn. *A.* 4, 6, 21.

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405 a. In the earlier Attic prose ἐς is more common than εἰς; Herodotus regularly uses ἐς; the poets use either form at pleasure.

406 a. Homeric and poetical forms are ἐνί (the older form of ἐν, cf. προτί, § 414 a), and (possibly) εἰνί.

Of Source: καὶ γάρ τ' ὄναρ ἐκ Διός ἐστιν *for a dream, too, is from Zeus* A 63. So sometimes of the (remote) agent (§ 372): ἐκ βασιλέως δεδομέναι *given from* (i.e. by) *the King* Xn. *A*. 1, 1, 6.

Phrases: ἐκ δεξιᾶς *on* (lit. *from*, § 398, note 3) *the right*, ἐκ πολλοῦ *at* (lit. *from*, § 398, note 3) *a great distance*, ἐξ ἴσου *on an equality*.

In Composition: *out of, from, out.*

408. ἐπί *upon.*

1. With the Genitive (Partitive Genitive of Place, § 358, or Time, § 359) *upon* (some part of):

Place: παρελαύνων ἐφ' ἅρματος *riding by* (seated) *on a chariot* Xn. *A*. 1, 2, 16. ἐπὶ τοῦ εὐωνύμου (sc. κέρως) *on the left* wing Xn. *A*. 1, 8, 9. With words denoting motion, *toward* (some part of), *in the direction of*: ἀπιέναι . . . ἐπὶ Ἰωνίᾱς *to be going away toward Ionia* Xn. *A*. 2, 1, 3.

Time: ἐπ' εἰρήνης *in time of peace* B 797. ἐπὶ τῶν ἡμετέρων προγόνων *in the time of our forefathers* Xn. *Cy*. 1, 6, 31.

Derived Meanings: ἐπ' ὀλίγων τεταγμένοι *drawn up a few deep* Xn. *A*. 4, 8, 11.

2. With the (Locative, § 384) Dative *upon, at* (rarely perhaps with the True Dative (§ 374) *toward, against*), αὐτοῦ μίμν' ἐπὶ πύργῳ *stay here upon the tower* (i.e. at this place, cf. § 408, 1) Z 431. ἔστι . . . βασίλεια . . . ἐπὶ ταῖς πηγαῖς τοῦ Μαρσύου ποταμοῦ *there is a palace at the source of the Marsyas river* Xn. *A*. 1, 2, 8. ἐπὶ τῇ θαλάττῃ *at the sea*-shore Xn. *A*. 1, 4, 1.

Derived Meanings: ἐπὶ τῷ ἀδελφῷ *in the power of his brother* Xn. *A*. 1, 1, 4. τὸ ἐπὶ τούτῳ *the thing* (next) *upon* (i.e. immediately following) *this* Pl. *Ap*. 27 b. ἐπὶ τούτοις . . . ὀμόσᾱς *having given an oath upon these terms* Xn. *A*. 3, 2, 4. (So often ἐφ' ᾧ, ἐφ' ᾧτε *on condition that*, § 596), ἔλαβον τῆς ζώνης τὸν Ὀρόντᾱν ἐπὶ θανάτῳ *they seized Orontas by the girdle upon* (determination of) his *death* (i.e. as a sign of condemnation) Xn. *A*. 1, 6, 10. ἐπὶ τίνι μέγα φρονεῖς; *on what do you pride yourself?* Xn. *Sym*. 3, 8.

In expressions like ὦρσεν ἐπ' Ἀργείοισι *he roused* him *against the Argives* M 293, the dative seems to be in origin a True Dative (§ 374).

3. With the Accusative (of Extent, § 338) *upon* (or of Limit of Motion, § 339) *toward*, ὁράων ἐπ' ἀπείρονα πόντον *gazing over the*

boundless deep A 350. ἦλθε θοὰς ἐπὶ νῆας *he came to the swift ships* A 12. ἐπὶ τὸν ἵππον ἀναβάς *mounting upon his horse* Xn. *A*. 1, 8, 3. ἐπὶ βασιλέᾱ ἰέναι *to be going toward* (i.e. against) *the king* Xn. *A*. 1, 3, 1. ἐξέρχονται δὲ ἐπὶ τὴν θήρᾱν *and they go forth to* (i.e. for) *the hunt* Xn. *Cy*. 1, 2, 11. ἐπὶ πολύ *to a great extent* Th. 1, 6.

In Composition: *upon (after), over, against.*

409. κατά *down* (opposed to ἀνά *up*).

1. With the Genitive:

A. (of Separation, § 362) *down from.*

Place: ᾤχοντο κατὰ τῶν πετρῶν φερόμενοι *they were gone headlong down (from) the cliffs* Xn. *A*. 4, 7, 14. So κατ' ἄκρης *from the top down* (i.e. completely) N 772. κατὰ νώτου *in* (lit. *down from*) the *rear* Th. 4, 33.

B. (Partitive Genitive of Place) *down underneath* some part of, *down over* some part of, (*down*) *against* a person (cf. § 370). κατὰ χθονὸς ὄμματα πήξᾱς *fixing his eyes upon* (a part of) *the ground* Γ 217. κατὰ γῆς ὀργυιὰς γενέσθαι *to be* (buried) *fathoms beneath* (a part of) *the earth* Xn. *A*. 7, 1, 30.

Derived Meanings: κατ' ἐμαυτοῦ ἐρεῖν *to be intending to speak against myself* (cf. § 370) Pl. *Ap*. 37 b.

2. With the Accusative (of Extent, § 338) *down over, down along* (or of Limit of Motion, § 339), *down to.*

Place: κατὰ ῥόον *down stream* Hdt. 2, 96. κατὰ πᾶσαν τὴν γῆν (down) *along over the entire land* Hdt. 3, 109. κατὰ γῆν καὶ κατὰ θάλατταν *along over* (i.e. by) *land and sea* Xn. *A*. 3, 2, 13. τὸ καθ' αὑτούς *the part along by* (i.e. opposite) *themselves.*

Time: κατ' ἐκεῖνον τὸν χρόνον *along* (i.e. at) *that time* Th. 1, 139 οἱ καθ' ἡμᾶς *those along* (at) *our time* (i.e. our contemporaries).

Derived Meanings: κατὰ πρῆξιν *on business* γ 72. κατὰ φιλίᾱν *for friendship* Th. 1, 60. κατὰ τὸν αὐτὸν τρόπον *according to the same fashion* Xn. *Cy*. 8, 2, 5. κατὰ κράτος *down to* (the limit of) *strength* (i.e. at full speed: cf. ἀνὰ κράτος, § 401) Xn. *A*. 1, 8, 19. κατὰ τὸν νόμον *according to law* Xn. *Hell*. 1, 7, 5.

In Composition: *down, against* (cf. § 370).

410. **μετά** *amid*, *among* (and so often *close to*, *close upon*).

1. WITH THE (Partitive, § 354) GENITIVE (probably originally of Place) *among*, *in company with*: μετὰ Βοιωτῶν ἐμάχοντο *they fought among the Boeotians* N 700. κοινῇ μετὰ σοῦ *in common along with you* Pl. *Crit.* 46 d. μετὰ πολλῶν δακρύων *amid* (i.e. with) *many tears* Pl. *Ap.* 34 c.

2. WITH THE ACCUSATIVE (of Limit of Motion, § 339) *into the midst of*, and so, more frequently, *close upon*, *close after*, *after*: ἵκοντο μετὰ Τρῶας καὶ Ἀχαιούς *they came into the midst of the Trojans and the Achaeans* Γ 264. βῆ δὲ μετ' ἄλλους *and he went among* (i.e. close after, in pursuit of) *others* Δ 292. κάλλιστος μετὰ Πηλείωνα *most beautiful next* (after) *Peleus' son* B 674. So often μετὰ ταῦτα (close) *after this.*

IN COMPOSITION: *with* (of sharing), *among*, *after* (in quest of). Often it denotes *change* (of state or position): as μεταβαίνω *go to a new place*, μετανοῶ (-έω) *change one's mind*, *repent.*

411. **παρά** *beside.*

1. WITH THE GENITIVE (of Separation, § 362, or Source, § 365) *from beside*, *from the side of*: παρὰ δὲ βασιλέως πολλοὶ πρὸς Κῦρον ἀπῆλθον *from* beside *the king many came away to Cyrus* Xn. *A.* 1, 9, 29. φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ *drawing his sharp sword from beside his thigh* A 190. παρ' Αἰγυπτίων μεμαθηκέναι *to have learned from the Egyptians* Hdt. 2, 104. So of the remote agent (§ 372): παρὰ πάντων ὁμολογεῖται *it is agreed on the part of all* Xn. *A.* 1, 9, 1.

2. WITH THE (Locative, § 384) DATIVE *at the side of*, *at*, *with*.

Place: ἥμένη . . . παρὰ πατρὶ γέροντι *sitting beside her aged father* A 358. τὰ παρὰ θαλάττῃ χωρία *the places beside the sea* Xn. *A.* 7, 2, 25.

Derived Meanings: ἐστρατήγει παρὰ Κύρῳ *he was general beside* (i.e. under) *Cyrus* Xn. *A.* 1, 4, 3.

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410 a. In Epic (and rarely in other) poetry μετά is found with the (Locative, § 384) dative: as θεὸς ἔσκε μετ' ἀνδράσι *he was a god among men* Ω 258.

3. WITH THE ACCUSATIVE:

A. (of Limit of Motion, § 339) *to the side of* (usually of persons): πέμπει παρὰ Ξενοφῶντα τοὺς πελταστάς *he sent the peltasts to* (the side of) *Xenophon* Xn. *A*. 4, 3, 27.

B. (of Extent, § 338) *along beside, alongside of.*

Place: βῆ . . . παρὰ θῖνα *he went along beside the shore* A 34. ἦν παρὰ τὴν ὁδὸν κρήνη *there was a spring alongside the road* Xn. *A*. 1, 2, 13.

Time: παρὰ πάντα μοι τὸν χρόνον προσῄει *along* (i.e. during) *all the time he used to come in to see me* Pl. *Phaed*. 116 d.

Derived Meanings: So in phrases like παρ' οὐδέν (lit. *alongside of nothing*, i.e.) *of no account*, παρὰ μικρόν (lit. *alongside of little*, i.e.) *nearly, almost, slightly.*

Often the idea of passing *alongside* suggests passing *beyond;* so παρά often means *beyond, contrary to:* as often παρὰ τὸν νόμον *contrary to law*, παρὰ τὴν δόξαν *contrary to expectation*, etc.

IN COMPOSITION: *beside, along by, beyond.*

412. περί *about, round about* (properly *on all sides of*, cf. ἀμφί, § 400).

1. WITH THE GENITIVE:

A. (Partitive Genitive of Place, § 358) *about* (some part of): περὶ σπέεος *round about* (a part of) *the cave* ε 68.

More often in the derived meaning of *about, concerning:* περὶ τῶν ὑμετέρων ἀγαθῶν μαχούμεθα *we shall fight about your goodly possessions* Xn. *A*. 2, 1, 12. εἴ τις περὶ τῶν τοιούτων σοφός ἐστι *if anybody is wise about such matters* Pl. *Ap*. 19 c.

B. (of Separation, § 362) *all about, surpassing, more than:* περὶ πάντων ἔμμεναι ἄλλων *to be superior to all others* A 287. So often in prose in phrases like περὶ πολλοῦ ποιεῖσθαι *to regard as of great importance* (lit. *more than much*), περὶ οὐδενὸς ποιεῖσθαι *to regard as of no importance*, περὶ παντὸς ποιεῖσθαι *to regard as of all possible importance* (as Xn. *Cy*. 1, 4, 1).

2. WITH THE (Locative, § 384) DATIVE *about* (not frequent in Attic prose): ἔχοντες . . . στρεπτοὺς περὶ τοῖς τραχήλοις *with necklaces*

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412 a. For πέρι *exceedingly* as an adverb, see § 398 a.

about their necks Xn. *A*. 1, 5, 8. δεδιότες περὶ τῷ χωρίῳ *being alarmed about the place* Th. 1, 60.

3. With the Accusative (of Extent, § 338) *round about, about.*

Place: ἀπέστειλαν τὰς ἑκατὸν ναῦς περὶ Πελοπόννησον *they sent off the hundred ships around the Peloponnesus* Th. 2, 23. περὶ Ἑλλήσποντον ὤν *being about* (i.e. in the neighborhood of) *the Hellespont* Dem. 8, 3. τοὺς περὶ αὐτὸν Πέρσᾱς *the Persians about him* Xn. *A*. 1, 5, 8.

Time: περὶ τούτους τοὺς χρόνους *about these times* Th. 3, 89.

Derived Meanings: αἰεὶ περὶ κεῖνον ὀΐζυε *be ever troubled about him* Γ 408. περὶ θεοὺς μὴ σωφρονεῖν *not to be sober-minded about the gods* Xn. *Mem*. 1, 1, 20.

In Composition: *around, surpassing* (sometimes = Latin *per-*).

413. **πρό** *before* (Latin *prŏ-*).

With the Genitive (of Separation, § 362) only:

Place: πρὸ τῶν πυλῶν *out in front of the gates* Xn. *Hell*. 2, 4, 34.

Time: πρὸ τῆς μάχης *before the battle* Xn. *A*. 1, 7, 13.

Derived Meanings: πρὸ ὑμῶν ἀγρυπνήσαντα *watching in your behalf* (i.e. in front of you as a protection), τὸν δὲ πρὸ δέκα μνῶν ἑλοίμην ἄν *another I would choose rather than ten minae* Xn. *Mem*. 2, 5, 3.

In Composition: *before* (so sometimes *in defense of*), *forward, forth.*

414. **πρός** *at, by, toward* (properly *in front of*).

1. With the Genitive (the Partitive Genitive of Place, § 358) *in front of* (some part of), *toward, over against:* τὸ πρὸς ἑσπέρᾱς τεῖχος *the wall in front of* (i.e. toward) *the west* Xn. *Hell*. 4, 4, 18. τὰ ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ *with the pack animals on the side toward the river* Xn. *A*. 2, 2, 4. πρὸς τῶν Καρδούχων ἰέναι *to go in the direction of the Carduchi* Xn. *A*. 4, 3, 26. So by extension πρὸς πατρός *on the father's side* Hdt. 7, 99. οὐκ ἦν πρὸς τοῦ Κύρου τρόπου *it was not in keeping with Cyrus' character* Xn. *A*. 1, 2, 11. πρὸς θεῶν *in the sight of the gods*, with words of swearing. So sometimes of the remote agent (§ 272): ὁμολογεῖται πρὸς πάντων *he is acknowledged on the part of all people* Xn. *A*. 1, 9, 20. (Some of these genitives may be explained as Genitives of Separation, § 362.)

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414 a. Homer has also προτί (another form of πρός) and ποτί = πρός.

2. With the (Locative, § 384) Dative *at:* τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ Εὐφράτῃ ποταμῷ *with the right of the wing* (resting) *on the Euphrates river* Xn. *A*. 1, 8, 4. So, figuratively, πρὸς τούτοις *besides this* (as Xn. *Cy*. 1, 2, 8).

3. With the Accusative (of Limit of Motion, § 339) *to, toward* (properly to a position in front of):

Place: ὑπεχώρησαν πρὸς τὸν λόφον *they retreated toward the hill* Th. 4, 44. πρὸς βορρᾶν *toward the north* Th. 6, 2. So often of persons: ἔρχονται πρὸς ἡμᾶς *they come to us* Xn. *A*. 5, 7, 20. ἰέναι πρὸς τοὺς πολεμίους *to go toward* (i.e. against) *the enemy* Xn. *A*. 2, 6, 10. διαβάλλει Κῦρον πρὸς τὸν ἀδελφόν *he slandered Cyrus to his brother* Xn. *A*. 1, 1, 3. So often of *feeling* toward: ἀθῡμοῦσι πρὸς τὴν ἔξοδον *they feel discouraged in regard to the expedition* Xn. *A*. 7, 1, 9.

Derived Meanings: Often πρὸς ταῦτα *in view of this*, πρὸς χάριν *in view of favor* (i.e. with a view to please), πρὸς βίᾱν *with* (a view to) *violence*, etc.

In Composition: *to, toward, in addition.*

415. σύν (also ξύν, cf. Lat. *cum*) *with, in company with;* see § 415 a.

With the Dative (of Accompaniment, § 392) only: βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται *the King is advancing with a great army* Xn. *A*. 1, 8, 1. σὺν θεοῖς *with* (the help of) *the gods* Xn. *Cy*. 6, 4, 19. σὺν τῷ νόμῳ (in accordance) *with the law* Xn. *Cy*. 1, 3, 17.

In Composition: *with, together.*

416. ὑπέρ *over* (Latin *super*).

1. With the Genitive (Partitive Genitive of Place, § 358) *over* (some part of), *above:* ὑπὲρ τῆς κώμης γήλοφος ἦν *above the village was a hill* Xn. *A*. 1, 10, 12. στῆ δ' ἄρ' ὑπὲρ κεφαλῆς *and it stood over his head* (cf. § 358 a, 3d example) B 20.

Derived Meanings: From fighting *over* comes the derived meaning *in behalf of, on account of.* πονεῖν ὑπὲρ σοῦ *to toil in behalf of you* Xn. *A*. 7, 3, 31. ὑπὲρ τῆς ἐλευθερίᾱς ὑμᾶς εὐδαιμονίζω *I congratulate you on account of your freedom* Xn. *A*. 1, 7, 3. (Later, sometimes, the meaning *in behalf of* comes to mean little more than *about, concerning.*)

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415 a. The form ξύν occurs in the older Attic writers; the poets use either form; elsewhere σύν is regularly found.

2. With the Accusative (of Extent, § 338) *over, beyond:* ὑπὲρ οὐδὸν ἐβήσετο *he stepped over the threshold* η 135. τοῖς ὑπὲρ Ἑλλήσποντον οἰκοῦσι *with those who dwell beyond the Hellespont* Xn. *A.* 1, 1, 9. ὑπὲρ δύναμιν *beyond one's ability.*

In Composition: *over, beyond, in behalf of.*

417. ὑπό *under* (Latin *sub*).

1. With the Genitive:

A. (of Separation, § 362) *from under:* ὑπ' ἀπήνης ἡμιόνους ἔλυον *they loosed the mules from under the wagon* η 5.

B. (Partitive Genitive of Place, § 358) *under.*

Place: *under* some part of, τὰ ὑπὸ γῆς *things under the earth* Pl. *Ap.* 18 b. ξιφίδια ὑπὸ μάλης ἔχοντας *with daggers under their arms* Xn. *Hell.* 2, 3, 23. νύμφᾱς . . . δαΐδων ὕπο λαμπομενάων ἠγίνεον ἀνὰ ἄστυ *under* (the light of) *torches they were leading the brides through the city* Σ 492.

Agent: from such examples as the last came the regular usage of ὑπὸ with the genitive to denote the Agent (§ 372), i.e. the person (or thing) *under* whose *influence* an action takes place: πιεζόμενος ὑπὸ τῶν οἴκοι ἀντιστασιωτῶν *being hard pressed by his political opponents at home* Xn. *A.* 1, 1, 10. εὖ ἔπαθον ὑπ' ἐκείνου *I was well treated by him* Xn. *A.* 1, 3, 4. So not infrequently of things παντελῶς ἂν ὑπὸ λῑμοῦ ἀπολοίμεθα *we should utterly perish by starvation* Xn. *A.* 2, 2, 11.

2. With the (Locative, § 384) Dative *under, beneath.*

Place: εἶχον δὲ τὰ δρέπανα . . . ὑπὸ τοῖς δίφροις *they had their scythes beneath the chariot boxes* Xn. *A.* 1, 8, 10. ὑπὸ τῇ ἀκροπόλει *at the foot of the acropolis* Xn. *A.* 1, 2, 8.

Derived Meanings (chiefly poetic): οἱ . . . ὑπὸ βασιλεῖ ὄντες *those under* the power of *the King* Xn. *Cy.* 8, 1, 6. ἐμῷ ὑπὸ δουρὶ δαμέντα *subdued beneath my spear* E 653.

3. With the Accusative:

A. (of Limit of Motion, § 339) to a position *under.*

Place: αὐτὸν ἀκοντίζει τις παλτῷ ὑπὸ τὸν ὀφθαλμόν *somebody hit him with a javelin under the eye* Xn. *A.* 1, 8, 27.

Time: ὑπὸ νύκτα *toward* (i.e. just before) *night* (cf. Latin *sub noctem*).

B. (of Extent, § 338) *along under.*

Place: ἀκρωνυχίᾱν ὄρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πεδίον *a spur of the mountain, along under which was the descent into the plain* Xn. *A.* 3, 4, 37. ἐν ταῖς ὑπὸ τὸ ὄρος κώμαις *in the villages along at the foot of the mountain* Xn. *A.* 7, 4, 5.

Time: ὑπὸ τὴν παροιχομένην νύκτα *along under* (i.e. during) *the past night* Hdt. 9, 58.

In Composition: *under, underhandedly, gradually, slightly* (cf. Latin *sub-*).

IMPROPER PREPOSITIONS

418. Properly the term preposition is applied only to those (earlier) adverbs which can be compounded with a verb into a single word (§ 298), but there are also other adverbs (of varying origin) which, for one reason or another, are regularly found in company with certain cases (mostly the genitive); to these, as a class, is given the name of Improper Prepositions (cf. § 362, 3). The most important of these are: ἄνευ *without*, ἀντίον and ἐναντίον *opposite*, ἐκτός and ἔξω *outside*, ἐντός and εἴσω *inside*, ἐγγύς and πλησίον *near*, ἄχρι and μέχρι *until*, μεταξύ *between*, πέρᾱν *across*, πλήν *except*, ἕνεκα *on account of*, ἔμπροσθεν *in front of*, ὄπισθεν *behind*, χάριν *for the sake of*, δίκην *in the manner of, like*, λάθρᾳ *without the knowledge of*, ἅμα *along with*, ὡς *to*, and others (cf. § 418 a).

Of these, all except ἅμα and ὡς are used with the genitive. ἅμα is used with the dative (of Accompaniment, § 392) and ὡς with the accusative (of Limit of Motion, § 339) of names of persons only: as ὡς βασιλέᾱ *to the King.*

Note. — The genitives used with the improper prepositions are of various sorts. For example, ἄνευ is used with the Genitive of Separation (§ 362), ἐγγύς with the Partitive Genitive of Place (§ 358), and χάριν with the Descriptive Genitive (§ 352).

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418 a. The following improper prepositions are seldom used except in poetry: ἀγχοῦ *near*, ἄτερ *without*, δέμας *in the form of, like* (cf. δίκην, § 418), δίχα *apart from*, ἑκάς *far from*, ἕκητι *on account of*, ἔνερθε(ν) *beneath*, νόσφι(ν) *away from*, πάρος *before*, τῆλε *far off from*, and μίγα, μίγδα or σύμμιγα (in Herodotus) *along with.* The last three are used with the dative (cf. § 392, 3); all the rest with the genitive.

SYNTAX OF ADJECTIVES

419. Adjectives are used to modify substantives (including words used substantively) and substantive pronouns.

AGREEMENT OF ADJECTIVES

420. Adjectives (including participles, adjective pronouns, and the definite article, § 443 ff.) agree in gender, number, and case, with the substantives which they modify: thus ἀνὴρ σοφός *a wise man*, ἀνδρὸς σοφοῦ *of a wise man*, ἀνδράσι σοφοῖς *to wise men*, ὁ παρὼν καιρός *the present occasion*, οὗτος ὁ ἀνήρ *this man*, ὁ αὐτὸς ἀνήρ *the same man*.

Note. — Since an adjective may be equivalent to the genitive case of a substantive, it sometimes happens that an adjective is followed by a genitive case in apposition (§ 317) with the substantive implied in it: as Ἀθηναῖος ὢν πόλεως τῆς μεγίστης *being a man of Athens, a city the greatest* Pl. *Ap.* 29 d.

421. A predicate adjective belonging to two or more substantives is usually plural (or dual), or it may agree with one (usually the nearer) and be understood with the rest: as αἰεὶ γάρ τοι ἔρις τε φίλη, πολεμοί τε μάχαι τε *for always strife, and wars, and battles, are dear to you* A 177. For examples of the plural see § 422 below.

422. A predicate adjective belonging to substantives of different gender is commonly masculine if the substantives are felt to denote persons, and neuter if they are felt to denote things: thus ὡς εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους *when he saw that both his father and mother and brother and his own wife had been made captives* Xn. *Cy.* 3,

1, 7. ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι *Fortune and Philip were masters of the deeds* Aeschin. 2, 118. ἔχω αὐτῶν καὶ τέκνα καὶ γυναῖκας . . . φρουρούμενα *I have their wives and children safely guarded* (i.e. as chattels) Xn. *A.* 1, 4, 8.

423. A predicate adjective may be used substantively (§ 424), and is then neuter, although the subject may be masculine or feminine (cf. § 422): thus τερπνὸν . . . τράπεζα πλήρης *a thing of joy is a well-filled board* E. *Hipp.* 109. γυνὴ δὲ θῆλυ κἀπὶ δακρύοις ἔφῡ *but woman is a feminine thing and prone to tears* E. *Med.* 928. So often the neuter τί: as τί ἦν τὰ λεχθέντα *what was the conversation?* (lit. *the things said were what?*) Pl. *Phaed.* 58 c.

Note.—In tragedy when a woman speaks of herself in the plural (§ 495, note) she regularly uses the *masculine* form of the participle: thus ἀρκοῦμεν ἡμεῖς οἱ προθνῄσκοντες σέθεν *sufficient am I* (i.e. Alcestis) *who am dying in your stead* E. *Alc.* 383.

424. Adjectives Used Substantively. — The substantive which an adjective modifies is often omitted when it is a common word like *man*, *woman*, *child*, *thing*, *land*, *road*, *day*, *hand*, etc., which can be readily understood. The adjective alone then acquires the force of a substantive: thus ὁ σοφός *the wise* man (sc. ἄνθρωπος), ἡ καλή *the beautiful* woman (sc. γυνή), ἀγαθόν *a good* thing (sc. πρᾶγμα), οἱ πολλοί *the many* (sc. ἄνθρωποι), ὁ Δᾱρείου *the* son *of Darius* (sc. υἱός), ἡ Ἀγαμέμνονος *the* daughter *of Agamemnon* (sc. θυγάτηρ), τὰ τῆς πόλεως *the* affairs *of State* (sc. πράγματα), ἡ ἐμαυτοῦ *my own* land (sc. γῆ), τὴν ἐπὶ Μέγαρα *the* road *to Megara* (sc. ὁδόν), τὴν ταχίστην *the shortest* way (sc. ὁδόν), τῇ ὑστεραίᾳ *on the following* day (sc. ἡμέρᾳ), τῇ δεξιᾷ *with the right* hand (sc. χειρί).

NOTE. — Numerous adjectives have come thus to be used regularly as substantives: thus πατρίς *fatherland* (sc. γῆ), τριήρης *trireme* (sc. ναῦς), μουσική *music* (sc. τέχνη), ἑσπέρα *evening* time (sc. ὥρᾱ), and many others.

425. Adjectives with Adverbial Force. — Sometimes in Greek (as is so frequent in Latin) an adjective modifying a substantive in a sentence may have the effect of modifying the predicate: thus χθιζὸς ἔβη *he went yesterday* (i.e. χθές) A 424, εὗδον παννύχιοι *they slept all night long* B 2, τριταῖοι ἀφῖκοντο *they arrived on the third day* Th. 1. 60, κατέβαινον . . . σκοταῖοι *they came down in darkness* Xn. *A*. 4, 1, 10.

THE COMPARATIVE DEGREE

426. The Comparative Degree denotes *more* than the positive: as σοφώτερος *more wise* or *wiser*. The comparative may be used absolutely, or the person or thing with which comparison is made may be expressed.

1. The comparative used absolutely means *rather*, *somewhat*, and sometimes (by implication) *too much:* thus γελοιότερον *rather amusing* Pl. *Ap*. 30 e. χείρους *rather bad* (i.e. rascals), Lys. 16, 3. θᾶττον *too quickly*.

2. When the word with which comparison is made is expressed it stands either with ἤ *than*, or else in the genitive case (§ 363): thus σοφώτερος ἢ ἐγώ or σοφώτερος ἐμοῦ *wiser than I*.

NOTE 1. — When ἤ is used after a comparative, the two objects compared regularly stand in the same case, unless the second is the subject of a verb (expressed or understood); then it is in the nominative: thus φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην *loving him more than* (she did) *the king Artaxerxes* Xn. *A*. 1, 1, 4. ἐπ' ἄνδρας στρατεύεσθαι πολὺ ἀμείνονας ἢ Σκύθᾱς *to march against men much braver than Scythians* ("than against Scythians") Hdt. 7, 10. Rarely a feeling that the second word is the subject of a verb

(expressed or understood) causes it to be put in the nominative: thus ἀνδρὸς πολὺ δυνατωτέρου ἢ ἐγὼ υἱόν *the son of a man much more powerful than I* (am) Xn. *Cy.* 5, 2, 28.

Note 2. — The genitive after a comparative is commonly equivalent to the nominative or accusative with ἢ *than;* less often can it be said to represent some other case: thus τοὺς φόρους οὐδὲν ἧττον τἀνδρὸς ἀπεδίδου *she used to pay in the taxes no less than* (did) *her husband* (i.e. ἢ ὁ ἀνὴρ ἀπεδίδου) Xn. *Hell.* 3, 1, 12. σεῦ ἀμείνονι φωτὶ μάχεσθαι *to fight with a better man than you* (are) H. 111. Ὀρφέως κάλλῑον ὑμνῆσαι μέλος *to sing a strain more beautiful than* (that of) *Orpheus* E. *Med.* 543 (cf. § 717, 4).

Note 3. — When two adjectives or adverbs are compared, ἢ is always used, and both stand in the comparative degree: thus πρόθῡμος μᾶλλον ἢ σοφωτέρᾱ *more willing than wise* E. *Med.* 485.

Note 4. — The neuter comparative πλέον *more,* ἔλᾱττον (or μεῖον) *less,* when used purely as adverbs, sometimes do not affect the construction of the sentence: thus ἀποκτείνουσι τῶν ἀνδρῶν οὐ μεῖον πεντακοσίους *they killed at least* (lit. *not less than*) *five hundred men* Xn. *A.* 6, 4, 24.

Note 5. — Comparatives may also be followed sometimes by ἀντι *instead of* (§ 402), or ἢ and the infinitive, with or without ὥστε, lit. *than so that* (§ 645, note), or ἢ κατά (with the accusative) *than according to* (§ 409, 2).

Note 6. — A thing may be compared with itself under other circumstances; such a comparison is expressed by the genitive of the reflexive pronoun (§ 470), often helped by αὐτός in agreement with the subject (§ 473): thus ἐγένοντο . . . μακρῷ ἀμείνονες αὐτοὶ ἑωυτῶν *they far surpassed themselves* Hdt. 8, 86. This usage is sometimes found also with the superlative.

THE SUPERLATIVE DEGREE

427. The superlative degree means *most:* as σοφώτατος *most wise* or *wisest.*

1. The superlative may be used absolutely meaning *very,* or it may be followed by a partitive genitive (§ 355, 1): thus ἀνὴρ σοφώτατος *a very wise man,* or σοφώτατος ἀνδρῶν *wisest* (one) *of men.*

NOTE.—In place of the partitive genitive the words ἐν τοῖς (lit. *among those* who) are also found with the superlative (they do not affect the construction): thus ἐν τοῖς πρῶτοι δὲ Ἀθηναῖοι τὸν σίδηρον κατέθεντο *the Athenians were the first among those who put aside* the wearing of *the sword* Th. 1, 6. ἐν τοῖς βαρύτατ᾽ ἂν ἐνέγκαιμι *I should bear it most heavily among those* (who would bear it heavily) Pl. *Crit.* 43 c.

428. Strengthened Superlative.—The superlative may be strengthened by ὡς or ὅτι (less often by ᾗ, οἷος, or other relative words): thus ὡς τάχιστα *as quickly as possible*, ὅτι πλεῖστοι *as many men as possible*, χωρίον οἷον χαλεπώτατον *an extremely difficult spot* Xn. *A.* 4, 8, 2 (cf. § 485, note 2).

NOTE.—Probably a word meaning "*possible*" has come to be omitted in these expressions, since sometimes such a word is found: as εἰσεφόρησαν ὡς ἐδύναντο πλεῖστα *they carried in the most* (things) *they could* Xn. *A.* 4, 6, 1.

SYNTAX OF ADVERBS

429. Adverbs modify verbs, adjectives, and other adverbs.

1. An adverb in the attributive position (§ 451) is sometimes used with the force of an adjective: thus οἱ τότε ἄνθρωποι *the men of that time.*

NOTE.—An adverb may be modified by a preposition (see § 398): as εἰς ἀεί *for ever.*

430. Comparative and Superlative of Adverbs.—In general what has been said about the comparative and superlative of adjectives (§§ 426–428) applies also to the comparative and superlative of adverbs: thus σοφώτερον *more wisely* or *rather wisely*, σοφώτατα *most wisely* or *very wisely*, σοφώτατα πάντων (§ 355, 1) *most wisely of all.*

THE NEGATIVE ADVERBS οὐ AND μή

431. Greek possesses two adverbs, *οὐ* (*οὐκ*, *οὐχ*, § 46, *οὐχί*) and *μή*, meaning *not;* of these, *οὐ* is used in negative expressions of *fact;* in other negative expressions *μή* is used.

1. Hence it follows that in expressions of negative command, wish, purpose, condition (including adjectives and participles which imply a condition, § 653, 6), in relative clauses with indefinite antecedent (§ 620 ff.), and with the infinitive used as a substantive (§§ 633, 635) *μή* is regularly used.

2. But when the infinitive or participle is used in indirect discourse (§ 671), it retains the negative which it would have had in the direct discourse.

3. A particular word in a sentence may by itself be modified by *οὐ*, even when the sentence as a whole would require *μή*: so often *οὐκ ἐῶ not allow = forbid*, *οὐ πολλοι not many = few*, *οὔ φημι deny*, *etc.:* as *ἐὰν οὐ φῆτε if you deny* Pl. *Ap.* 25 b. (Cf. § 600, note.)

4. The distinction between *οὐ* and *μή* applies also to their compounds: as *οὐδείς*, *μηδείς nobody; οὐδέ*, *μηδέ not even*, etc.

NOTE. — **Irregularities in the use of οὐ and μή.** — Occasionally *μή* is used where we should expect *οὐ*, or *vice versa* *οὐ* where we should expect *μή*. Thus, a participle or adjective depending on a word which has (or might have) *μή* may take *μή* by attraction (§ 316): as *κελεύει αὐτοῦ μεῖναι . . . ἐπὶ τοῦ ποταμοῦ μὴ διαβάντας he bade them stay right there at the river without crossing* (here *οὐ* would be proper (§ 431, 3), but the influence of the infinitive, *μεῖναι* (§ 431, 1), is too strong) Xn. *A.* 4, 3, 28. *ἐάν τι τοιοῦτον αἴσθῃ σεαυτὸν μὴ εἰδότα if you perceive yourself not to be informed on any such matter* (here *εἰδότα*, being in indirect discourse (§ 431, 2), would naturally take *οὐ*, but the influence of the conditional clause (§ 431, 1) permits *μή* to be used) Xn. *Mem.* 3, 5, 23.

The infinitive used as a substantive (§ 635 ff.) sometimes appears to have οὐ instead of μή (§ 431, 1), but in such case the negative probably did not originally belong with the infinitive, but with the word on which the infinitive depends: as χρὴ δ' οὔποθ' . . . παῖδας περισσῶς ἐκδιδάσκεσθαι σοφούς *one ought never* (or *never ought*) *to have his children taught to be too wise* E. *Med.* 295.

A few rare examples in Classical Greek of the actual misuse of οὐ and μή are probably to be explained simply as grammatical mistakes.

432. When one simple negative stands next to another simple negative, οὐ οὐ or μὴ μή is never found, but always μὴ οὐ or οὐ μή.

433. Strengthened Negation. — In Greek (unlike English) two negatives do not always make an affirmative. The simple negatives (οὐ and μή) usually retain everywhere their separate negative force, but compound negatives following another negative serve only to strengthen the negation: thus καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ . . . ἔπαθεν οὐδεὶς οὐδέν *however, they say that not even this man suffered any* harm, *nor did anybody else suffer any* harm *whatever* Xn. *A.* 1, 8, 20.

434. Sympathetic (or Redundant) Negative. — An infinitive (more rarely a participle or a finite mood) depending on a word which is modified by a negative, or which in itself contains a negative idea (like *hinder, forbid, deny,* etc.) often takes an extra negative (μή or οὐ) to confirm the idea of negation: as πᾶς γὰρ ἀσκὸς δύο ἄνδρας ἕξει τοῦ μὴ καταδῦναι *for each skin will keep two men from sinking* (καταδῦναι alone might have been used) Xn. *A.* 3, 5, 11. οὐδεμίᾶν ὑμέων ἔχω ἐλπίδα μὴ οὐ δώσειν ὑμέας δίκην *I have no expectation that you will not pay the penalty* (μὴ δώσειν might have been used) Hdt. 6, 11. So also ὥστε πᾶσιν αἰσχύνην εἶναι μὴ οὐ συσπουδάζειν *so that all were*

ashamed not to take hold earnestly (*μὴ συσπουδάζειν* alone might have been used, but *αἰσχύνη* suggests "thought it *not* right," and so prepares the way for the extra negative) Xn. *A.* 2, 3, 11. *εἰνάτῃ δὲ οὐκ ἐξελεύσεσθαι ἔφασαν μὴ οὐ πλήρεος ἐόντος τοῦ κύκλου and they said they would not march out on the ninth if the circle* of the moon *were not full* (*μὴ . . . ἐόντος* alone might have been used) Hdt. 6, 106. (A negative may also be implied in a question, as in the second example below.)

435. Double Sympathetic Negative. — So also an infinitive depending on a word which contains a negative idea (§ 434), and which, at the same time, is modified by a negative, may take *two* extra negatives (*μὴ οὐ*), one in sympathy with the negative idea in the verb, the other in sympathy with the negative adverb: thus *ἀλλ' οὐδὲν αὐτοὺς ἐπιλύεται ἡ ἡλικία τὸ μὴ οὐχὶ ἀγανακτεῖν but their age does not prevent them from being distressed* Pl. *Crit.* 43 c. *τί ἐμποδὼν μὴ οὐχὶ . . . ἀποθανεῖν; what is to prevent* (i.e. there is *nothing* to prevent) our *being put to death?* Xn. *A.* 3, 1, 13.

NOTE. — Observe that the double sympathetic negative (*μὴ οὐ*, which is not to be rendered at all in English) is found only with an infinitive dependent on a *doubly* negative expression; elsewhere (see the last three examples under § 434) one of the negatives (*μή*) always retains its negative force.

THE ADVERB *ἄν*

436. The adverb *ἄν* generally serves to give a tinge of indefiniteness to the clause in which it stands. It has no equivalent in English, and often cannot be translated. (For the sake of completeness a summary of its uses is here given.)

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436 a. In epic poetry *κε* (enclitic), an equivalent of *ἄν*, is also found.

437. In independent clauses ἄν is used with the potential optative (§ 563) and the potential indicative (§ 565).

Note. — For the *quasi* independent use of ἄν with the infinitive and participle not in indirect discourse see §§ 647 and 662.

438. In dependent clauses ἄν is used regularly with the subjunctive in conditional (§§ 604, 609) and relative (§§ 623, 625) clauses.

Note. — With εἰ, ὅτε, ὁπότε, ἐπεί, or ἐπειδή, the adverb ἄν unites to form ἐάν (ἤν, ἄν), ὅταν, ὁπόταν, ἐπήν or ἐπάν (Hdt. ἐπεάν), or ἐπειδάν (cf. § 439, note 1).

439. In indirect discourse ἄν is retained (even though the mode is changed) where it originally stood in the direct form, *except* when a dependent subjunctive with ἄν is changed to the optative after a secondary tense; then ἄν disappears. See §§ 670, 2; 673.

Note 1. — **Position of ἄν.** — The adverb ἄν never stands at the beginning of its clause. It may stand next to the verb it modifies, or it may stand immediately after some other prominent word in the sentence (as regularly in relative and conditional clauses, § 438). Thus it may stand with the negative (οὐκ ἄν) or with any emphatic word (πῶς ἄν, μάλιστ᾽ ἄν) or even with the principal verb instead of the subordinate one with which it really belongs: as **σὺν ὑμῖν μὲν ἄν οἶμαι εἶναι τίμιος** *with you I think that I should be honored* (i.e. οἶμαι ἂν εἶναι) Xn. *A*. 1, 3, 6.

Note 2. — **ἄν Repeated.** — In a long sentence ἄν is sometimes repeated: as **ὑμεῖς δ᾽ ἴσως τάχ᾽ ἂν ἀχθόμενοι . . . κρούσαντες ἄν με . . . ῥᾳδίως ἂν ἀποκτείνατε** *but you perhaps might be vexed . . . and strike me . . . and easily kill me* Pl. *Ap*. 31 a.

Note 3. — **Verb Supplied.** — Sometimes the verb with which ἄν belongs is to be supplied from the context: as **δικαίως μὲν ἐν ὀλιγαρχίᾳ δίκην δόντος . . . δικαίως δ᾽ ἂν ἐν δημοκρατίᾳ** *justly did he suffer punishment at the time of an oligarchy, and justly would he have suffered* (sc. **δόντος**) *at the time of a democracy* Lys. 12, 78.

CONJUNCTIONS

440. Conjunctions may be divided into two classes: Coördinate and Subordinate. (For "Postpositives" cf. § 452, note.)

441. Coördinate conjunctions connect words, phrases, or clauses which stand in the same construction.

The principal coördinate conjunctions are: *καί and* (Latin *et*), *τε and* (Latin *-que*), *ἀλλά*, *ἄταρ but* (Latin *sed*), *δέ but* (Latin *autem*), *οὐδέ* (*μηδέ*) *nor*, *not even*, *ἤ or*, *than*, *ἄρα*, *accordingly*, *so then*, *γάρ for*, *οὖν therefore*, *accordingly* (including *οὐκοῦν therefore* and *οὔκουν therefore not*), *ὥστε so that* (§ 595), *καὶ . . . καί*, or *τε . . . τε*, or *τε . . . καί both . . . and*, *εἴτε . . . εἴτε whether . . . or*, *οὔτε* (*μήτε*) . . . *οὔτε* (*μήτε*) *neither . . . nor* (§ 431, 4), *ἢ . . . ἤ either . . . or*, *μὲν . . . δέ on the one hand . . . on the other.*

Note 1. — *καί* often has the meaning *also* or *even.* The expression *ἄλλως τε καί* means *especially* (literally *in other ways, and also . . .*). The expression *τε . . . καὶ δὴ καὶ* means *and particularly;* thus *δι' ἐρήμων τε τόπων . . . ἄλλων καὶ δὴ καὶ ὑπὸ γῆν through other desert places and, in particular, beneath the earth* Pl. *Phaed.* 112 e.

Note 2. — *γάρ* (= *γε* + *ἄρ*) is often used (e.g. in wishes and in questions and answers) merely to show a close relation or sequence between clauses; it is then often best rendered by *why*, *why then*, *then*, etc. The expression *καὶ γὰρ* . . . may often be conveniently translated '*yes, for*' and *ἀλλὰ γὰρ* . . . '*no, for*' or '*but* enough, *for*.'

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441 a. In Epic poetry *τε* is freely used to indicate the connection of sentences and clauses where it cannot be rendered in English (it usually marks the sentence as general or indefinite): thus *ὅς κε θεοῖς ἐπιπείθηται, μάλα τ' ἔκλυον αὐτοῦ whosoever obeys the gods, him they most do hear* A 218. The words *οἷός τε able* (lit. *of such kind as to*), *ὥστε so that*, *ἐφ' ᾧτε on condition that*, *ἅτε inasmuch as*, are the survivals in Attic Greek of the Epic usage.

b. Homer has also *ἠμὲν . . . ἠδέ* (= *ἠ* + *μέν* or *δέ*) *now . . . and now*, and sometimes *ἠδέ* without a preceding *ἠμέν* (cf. *δέ*, § 441).

c. Homer has also *αὔταρ* (= *ἄταρ*) *but;* and *ἄρ* and *ῥα* (encl.) = *ἄρα*.

442. Subordinate conjunctions connect subordinate clauses with the clauses on which they depend.

The following are the more important subordinate conjunctions (most of them are really relative adverbs): ὅτι *that*, *because*, ὡς *how*, *as*, *that*, εἰ, ἐάν (= εἰ + ἄν) *if*, ὅπως *how*, *as*, *in order that*, ὥστε *so that*, ἵνα *where*, *in order that*, ὅτε, ὁπότε *when*, *since*, ἡνίκα, ὁπηνίκα *at which time*, *when*, ἐπεί, ἐπειδή (= ἐπεί + δή) *when*, *since*, ἔστε *until*, ἕως *as long as*, *until* (§ 618, note), μέχρι, ἄχρι *up to that point*, *until*, πρίν *before*, μή (after expressions of fear) *lest*.

NOTE. — οὐχ ὅτι or μὴ ὅτι means *not only* (literally, perhaps, *not* to say *that* . . .).

THE DEFINITE ARTICLE, ὁ, ἡ, τό

443. Originally ὁ, ἡ, τό, was a demonstrative pronoun, meaning *this*, and in Homer and other early poets (§ 443 a) it commonly has this meaning. In Attic Greek it has come to mean *the*, but in Attic its use as a pronoun has survived in the following phrases:

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442 a. In epic poetry are found a few conjunctions which do not occur in Attic. The most common are εὖτε *when*, *as*, ἦμος *when* (with indicative only), ὄφρα *as long as*, *until*, *in order that* (§ 590 a).

b. Homer often has αἴ (αἴ κε) for Attic εἰ (ἐάν), and ἧος (often wrongly written εἵως) for Attic ἕως. (The latter is formed by interchange of quantity (§ 17) from the Epic form.)

443 a. In Homer ὁ, ἡ, τό, is generally used as a demonstrative or anaphoric pronoun (substantive or adjective): thus ὃ γὰρ ἦλθε *for he* (lit. *that man*) *came* A 12. τὴν δ' ἐγὼ οὐ λύσω *and her I shall not set free* A 29. τοῦ δὲ κλύε Φοῖβος Ἀπόλλων *and him Phoebus Apollo heard* A 43. παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τά τ' ἄποινα δέχεσθαι *but free my dear child, and accept this ransom* A 20. ὣς ἔφατ', ἔδεισεν δ' ὁ γέρων *thus he spoke, and that old man* (before mentioned) *feared* A 33. Yet in Homer ὁ, ἡ, τό, is sometimes used in a way that closely approaches the Attic usage: thus ἡ πληθύς *the* (or *this*) *multitude* B 278. τὸν δεξιὸν ἵππον *the* (or *that*) *right-hand horse* Ψ 336. τὸ σὸν γέρας *that prize of yours* (or *your prize*)

1. **ὃ μὲν . . . ὃ δέ** (in all the cases) *the one . . . the other*, *this . . . that:* as

οἳ μὲν ἐπορεύοντο, οἳ δ' εἵποντο *the one party proceeded, and the other followed* Xn *A.* 3, 4, 16. τοὺς μὲν ἀπέκτεινε, τοὺς δ' ἐξέβαλεν *some he killed and others he banished* Xn. *A.* 1, 1, 7. ἐπορεύθησαν τὰ μέν τι μαχόμενοι, τὰ δὲ καὶ ἀναπαυόμενοι *they proceeded, sometimes fighting a bit, sometimes resting* Xn. *A.* 4, 1, 14.

Very often ὃ δὲ . . . *but he*, *and he*, is found without a preceding ὃ μέν; it regularly shows a change in the subject of the sentence: thus Κῦρος δίδωσιν αὐτῷ μῡρίους δᾱρεικούς· ὃ δὲ λαβὼν τὸ χρῡσίον στράτευμα συνέλεξεν *Cyrus gave him ten thousand darics; and he took the money, and collected an army* Xn. *A.* 1, 1, 9.

2. **τὸν καὶ τόν** *this one and that one;* neuter also τὸ καὶ τό, and τὰ καὶ τά: as

καὶ ἀφικνοῦμαι ὡς τὸν καὶ τόν *and I came to this man and that man* Lys. 1, 23.

3. **καὶ τόν** *and he*, καὶ τήν *and she* with an infinitive: as καὶ τὸν εἰπεῖν *and he said* (cf. also the phrase καὶ ὃς ἔφη *and he said*, § 144 a).

4. **πρὸ τοῦ** *before this.*

Often in Homer and Herodotus, and sometimes in Attic tragedy, ὁ, ἡ, τό, is used as a relative pronoun (see § 149 a–b).

A 185. τὸ πρὶν *the* (or *that*) *former time.* Ἀργείων οἱ ἄριστοι *the* (or *those*) *noblest of the Argives.*

443, 1–3 a. Herodotus has also ὃ γὰρ . . . *for he* . . ., and καὶ τόν in other cases than the accusative.

ὁ, ἡ, τό AS AN ARTICLE (*the*)

444. As the definite article ὁ, ἡ, τό, *the* usually marks its substantive as evidently known, or before mentioned: thus *ἡ μάχη the battle, οἱ Ἕλληνες the Greeks, τὰ δέκα ἔτη the ten years* (of the Trojan war) Th. 1, 11.

445. So a substantive modified by an attributive (such as an adjective, adjective pronoun, or a limiting genitive) may take the article if the speaker feels that the substantive, because of this limitation, is made well known to his hearers: thus *αἱ πρῶται τάξεις the foremost ranks, ἡ εἱμαρμένη ἡμέρᾱ the fated day, ἡ τῶν πολλῶν δόξα the opinion of the multitude, οὗτος ὁ ἀνήρ this man, ὁ ἐμὸς φίλος my friend* (but *φίλος ἐμός a friend of mine*).

446. Article with Proper Names. — So proper names (if well known or previously mentioned) often take the article: thus ὁ Πλάτων *Plato* (the famous philosopher), *οἱ Ἀθηναῖοι the Athenians; διέβησαν εἰς Σικελίᾱν . . . ἐλθόντες δὲ ἐς τὴν Σικελίᾱν, κ.τ.λ. they crossed to Sicily . . . And when they had come to* (the) *Sicily* (above mentioned) Th. 6, 2.

Note. — Βασιλεύς (the) *King* (of Persia) was probably felt by the Greeks to be a sort of proper name, and so it is often found without the article.

447. Article with the Force of a Possessive. — The article modifying a substantive (§ 444) may acquire the force of a possessive pronoun: thus *Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφόν Tissaphernes slandered Cyrus to his* (lit. *the*) *brother* Xn. *A.* 1, 1, 3. *Κλέαρχος . . . ἔχει τὴν δίκην Clearchus has his* (lit. *the*) *deserts* Xn. *A.* 2, 5, 38.

448. Generic Article. — The article is often used to mark a substantive as belonging to a well-known class: thus ὁ *ἄνθρωπος θνητός ἐστιν man is mortal, οἱ γέροντες the old, ἡ ἀλήθεια truth.* (The fact that the article is generic is determined by the context.)

449. Article with Predicate Substantive. — The predicate substantive (unless previously mentioned or well known) cannot have the article: thus Κλέαρχος *Λακεδαιμόνιος φυγὰς ἦν Clearchus was a Spartan exile* Xn. *A.* 1, 1, 9. *θάνατός ἐστιν ἡ ζημίᾱ the penalty is death* Xn. *Mem.* 1, 2, 62 (but *τὰς νέας τὸ ξύλινον τεῖχος εἶναι that the ships were the wooden wall* (mentioned in the oracle) Hdt. 7, 142).

Note. — Thus (§ 449) subject and predicate are clearly distinguished in such sentences as *νὺξ ἡ ἡμέρη ἐγένετο the day became night* Hdt. 1, 103.

POSITION OF THE ARTICLE

450. The article always precedes the word it modifies.

451. Attributive Position. — Words or phrases standing between the article and its substantive (or immediately after the article, if the substantive precedes or is not expressed) are said to have Attributive Position: thus *ὁ ἀγαθὸς ἀνήρ the good man* (cf. § 302).

1. Attributive adjectives (§ 302), and adverbs with adjective force (§ 429, 1), and, in general, most attributive phrases, have attributive position: thus *ἡ Ἑλληνικὴ δύναμις the Greek force, οἱ τότε ἄνθρωποι the men of that time, τὰ σῑγῇ βουλευόμενα the things planned in silence, τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον the fear inspired by the Greeks in the barbarians* Xn. *A.* 1, 2, 18.

452. When article and attributive together are used with a substantive, three different arrangements are possible: thus, —

(1) *ὁ ἀγαθὸς ἀνήρ the good man.*
(2) *ὁ ἀνὴρ ὁ ἀγαθός the man* (namely) *the good* (*one*).
(3) *ἀνὴρ ὁ ἀγαθός* (*a*) *man* (namely) *the good* (*one*).

Of these three arrangements the first is oftenest found, but the second is by no means uncommon, as *ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου on the march inland with Cyrus* Xn. *A.* 5, 1, 1; the third arrangement is found when the substantive alone would stand without the article: thus *σύνειμι μὲν θεοῖς, σύνειμι δὲ ἀνθρώποις τοῖς ἀγαθοῖς I associate with gods and with men* (that is) *the good* (men) Xn. *Mem.* 2, 1, 32.

Note. — **Postpositives.** — The words *μέν, δέ, γε, τε, τοι, γάρ, δή,* and *οὖν*, being "postpositive," cannot stand at the beginning of a sentence; hence they are often found in the attributive position (§ 451), but without being attributives: as *ὁ μὲν οὖν πρεσβύτερος παρὼν ἐτύγχανε now then the elder happened to be present* Xn. *A.* 1, 1, 2. (In poetry *δή* sometimes is not postpositive.)

453. Predicate Position of Adjectives. — A predicate adjective (§ 302) cannot stand in the attributive position, but either precedes or follows the article and its substantive: thus *ἀγαθὸς ὁ ἀνήρ* or *ὁ ἀνὴρ ἀγαθός the man* is *good.*

1. By using adjectives in the predicate position, the Greeks were able to express frequent subordinate predications which are difficult to render into English: thus *ψῑλὴν ἔχων τὴν κεφαλὴν with his head* (which was) *bare* Xn. *A.* 1, 8, 6. *ἱδροῦντι τῷ ἵππῳ with his horse* (which was) *in a sweat* Xn. *A.* 1, 8, 1.

PECULIARITIES OF POSITION WITH THE ARTICLE

454. With μέσος, ἄκρος, etc. — The adjectives *μέσος middle*, *ἄκρος* lit. *pointed*, *sharp*, *ἔσχατος farthest*, *ἥμισυς half*, when used in the predicate position (§ 453) (often also without the article) mean *middle of*, *tip of* or *top of*, *end of*, *half of* (cf. Latin *summus mons*): thus *μέση ἡ πόλις* or *ἡ πόλις μέση the middle of the city* (but *ἡ μέση πόλις the middle city*), *ἐπ' ἄκρῳ τῷ ὄρει on the top of the mountain*.

455. With πᾶς and ὅλος. — The adjectives *πᾶς* (*ἅπᾱς*, *σύμπᾱς*) *all* and *ὅλος whole*, when used with the article, commonly have predicate position (§ 453): thus *πᾶσα ἡ πόλις the whole city*, *πάντες οἱ πολῖται all the citizens*, *ἐν ὅλῃ τῇ πόλει in the whole city*.

1. But when *πᾶς* and *ὅλος* are real attributives, meaning *the whole collectively*, they have the attributive position: thus *ἡ πᾶσα Σικελίᾱ entire Sicily*, *οἱ πάντες ἄνθρωποι the whole world* Xn. *A.* 5, 6, 7. *τὸ ὅλον στράτευμα the entire army* Xn. *A.* 6, 2, 10.

456. With Demonstrative Pronouns, etc. — A substantive modified by a demonstrative pronoun (*οὗτος*, *ὅδε*, *ἐκεῖνος*) or by *ἄμφω*, *ἀμφότερος both*, *ἑκάτερος each* (of two), *ἕκαστος each* (of several) commonly has the article (cf. § 445), and the pronoun has the predicate position (§ 453): thus *οὗτος ὁ ἀνήρ this man*, *ἥδε ἡ γνώμη this opinion*, *τὼ παῖδε ἀμφοτέρω both the children*.

Note. — But proper names, and substantives modified by numerals or a relative clause, seldom need the article with a demonstrative: thus: Αὐτολύκῳ τούτῳ *for this Autolycus* (here) Xn. *Sym.* 3, 8. οὗτοι οὓς ὁρᾶτε βάρβαροι *these barbarians whom you behold.* Xn. *A.* 1, 5, 16.

457. 1. **With Limiting Genitives.** — Genitives of the personal pronouns (including *αὐτός* used for the pronoun of the third person, § 475, 3), when used to limit a substantive with the article, have the predicate position (§ 453) : thus *ὁ πατήρ μου* or *ἐμοῦ ὁ πατήρ my father*, *οἱ στρατιῶται αὐτοῦ his soldiers.*

2. Limiting genitives of other (than personal) pronouns commonly stand in attributive position : thus *ὁ ἐμαυτοῦ πατήρ my own father*, *τὸ ἐκείνων πλοῖον their boat* Xn. *A.* 1, 4, 8.

3. The Partitive Genitive modifying a substantive with the article nearly always has predicate position (§ 453).

458. Predicate Position Modified. — Most words which regularly have predicate position (§§ 454–457) may, if an attributive word follows the article, stand between the attributive and the substantive : thus *ἡ στενὴ αὕτη ὁδὸς this narrow way* Xn. *A.* 4, 2, 6.

SYNTAX OF PRONOUNS

459. Pronouns (like nouns, § 73, 2) may be either substantive or adjective, and some pronouns (like *τὶς* and *αὐτός*) are used both substantively and adjectively.

460. Antecedent. — The substantive to which a pronoun refers is called its Antecedent (from *antecedo*), since normally it precedes the pronoun : thus *αἱ κῶμαι ἐν αἷς ἐσκήνουν the villages in which they were encamped* Xn. *A.* 1, 4, 9.

461. Antecedent Implied. — An antecedent may be implied, instead of being expressed, by some preceding word : thus *ἐλθὼν εἰς Λακεδαίμονα ἔπειθεν αὐτοὺς στρατεύσα-*

σθαι he went to Sparta, and tried to persuade them (i.e. the Spartans) *to take up arms* Lys. 12, 58. *ναυμαχίᾱ παλαιτάτη ὧν ἴσμεν a sea fight the most ancient* of the sea fights (i.e. *τῶν ναυμαχιῶν*) *of which we know* Th. 1, 13.

462. Agreement of Pronouns (*general*). — An adjective pronoun agrees in gender, number, and case, with the substantive it modifies (cf. § 420); a substantive pronoun agrees with its antecedent in gender, number, and person (so far as these are distinguished in its inflection, cf. § 314 note), but its case depends on the construction of the clause in which it stands: thus *κεῖνον δ' ἐγὼ θάψω but I* (Antigone, nom. sing. fem.) *will bury him* (Polynices, acc. sing. masc.) S. *Ant.* 71.

463. A pronoun referring to two or more antecedents follows the same principles of agreement as the predicate adjective (§§ 421–423): as *τῇ φωνῇ τε καὶ τῷ τρόπῳ . . . ἐν οἷσπερ ἐτεθράμμην in the manner of speech and behavior in which I had been brought up* Pl. *Ap.* 18 a.

464. Construction according to Sense. — A pronoun sometimes agrees with the real, rather than with the grammatical, gender of its antecedent (see § 315): as *βίη Ἡρακλείη ὅσπερ . . . mighty Heracles* (lit. *might of Heracles*) *who* . . . Hm. *τὸ Ἀρκαδικὸν ὁπλιτικόν, ὧν ἦρχε Κλεάνωρ the force of Arcadian hoplites whom Cleanor commanded* Xn. *A.* 4, 8, 18.

1. So a word in the singular may suggest a plural, or *vice versa* a word in the plural may suggest a corresponding singular, and the pronoun may agree with the *implied* antecedent (cf. § 461): thus *ἦ μάλα τις θεὸς ἔνδον, οἳ οὐρανὸν εὐρὺν ἔχουσιν surely a god is within* (one of the gods) *who hold the broad heavens* τ 40 (cf. *τις* . . .

βροτῶν οἳ one of mortals, who Z 142). *ἀνθρώπους τίνυσθον, ὅ τίς κ' ἐπίορκον ὀμόσσῃ you punish mankind* (every single one) *whoever swears falsely* Γ 279.

465. Attraction. — A pronoun may be attracted (§ 316) to the gender and number of its predicate substantive: thus *σκοπεῖν . . . εἰ δίκαια λέγω ἢ μή· δικαστοῦ μὲν γὰρ αὕτη* (i.e. for *τοῦτο*) *ἀρετή to see whether I speak fairly or not, for this is the merit of a judge* Pl. *Ap.* 18 a. (Cf. *hoc opus, hic labor est* Verg. *Aen.* 6, 129.)

PERSONAL PRONOUNS

466. Agreement. — A personal pronoun agrees with its antecedent in person and number; it has no distinction of gender, and its case depends on the construction of the clause in which it stands (§ 462): thus *σὺ δ' εἰπέ μοι but do you* (Antigone, 2d pers. nom. sing. fem.) *tell me* (Creon, 1st pers. dat. sing. masc.) S. *Ant.* 446.

467. The personal pronouns in the nominative case are not expressed unless emphatic (see § 305).

468. In Attic the pronoun of the third person *οὗ, οἷ,* etc. (§ 139, 2) is always reflexive (see § 472); to supply its place as a personal pronoun of reference the corresponding forms of *αὐτός* are used (§§ 140, 1 and 475, 3).

REFLEXIVE PRONOUNS

469. Agreement. — A reflexive pronoun agrees with its antecedent in gender, number, and person; its case depends on its construction in the clause in which it stands.

470. Direct Reflexive. — A reflexive pronoun regularly refers to the most important word in the sentence—usually the subject: thus γνῶθι σαυτόν *know thyself;* Κλέαρχος . . . ἀφιππεύει ἐπὶ τὴν ἑαυτοῦ σκηνήν *Clearchus rode back to his own tent* Xn. *A.* 1, 5, 12. τοὺς περιοίκους ἀφῆκεν ἐπὶ τὰς ἑαυτῶν πόλεις *the perioeci he dismissed to their own cities* Xn. *Hell.* 6, 5, 21.

471. Indirect Reflexive. — In dependent clauses a reflexive pronoun may sometimes refer back to the subject of the principal verb (cf. *se* in Latin): thus ἐβούλετο δὲ καὶ Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην *moreover, Clearchus wished the entire army to give its mind to him(self)* Xn. *A.* 2, 5, 29.

1. But αὑτοῦ, αὑτῷ, etc., (§ 475, 3) is also frequently found in dependent clauses referring to the subject of the principal verb (cf. *eius* in Latin); thus τῶν παρ' ἑαυτῷ βαρβάρων ἐπεμελεῖτο ὡς . . . εὐνοϊκῶς ἔχοιεν αὐτῷ *he was careful of the barbarians with him(self) that they should be well disposed toward him(self)* Xn. *A.* 1, 1, 5.

Note 1. — Sometimes the reflexive pronoun of the third person is used in referring to the first or second person (cf. § 143 a): thus εὑρήσετε σφᾶς αὐτοὺς ἡμαρτηκότας *you will find that you have made a mistake* Xn. *Hell.* 1, 7, 19.

Note 2. — The plurals of the reflexive pronouns sometimes have the force of a reciprocal (§ 142) pronoun: thus ἡμῖν αὐτοῖς διαλεξόμεθα *we shall converse with one another* (lit. *with ourselves*) [Dem.] 48, 6.

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470 a. In Homer the personal pronouns alone are sometimes used reflexively; more often the reflexive meaning is made clearer by the addition of αὐτός in agreement with the pronoun: thus ἐγὼν ἐμὲ λύσομαι *I will ransom myself* K 378. ἑὲ δ' αὐτὸν ἐποτρύνει μαχέσασθαι *he rouses himself to battle* Υ 171.

472. The personal pronoun of the third person (οὗ, οἷ, etc.) is in Attic always used as an indirect reflexive (§ 471); rarely the personal pronouns of the first and second persons are so used: thus λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύᾱν νῑκήσᾱς ἐρίζοντά οἱ περὶ σοφίᾱς *Apollo is said to have flayed Marsyas when he had outdone him in a contest with himself in skill* Xn. *A.* 1, 2, 8. So in the phrase δοκῶ μοι *I seem to myself.*

473. The use of the reflexive pronouns may be made more emphatic by adding αὐτός (§ 475, 2) in agreement with the subject: thus αὐτοὶ ἐν αὑτοῖς στασιάζοντες *being at variance among themselves* Xn. *Hell.* 1, 5, 9 (cf. the similar use of *ipse . . . se* in Latin).

THE INTENSIVE PRONOUN αὐτός

474. Agreement. — The pronoun αὐτός is used both substantively and adjectively. When used as an adjective it follows the rules of agreement for adjectives (§ 420); when used as a personal pronoun of the third person (§ 475, 3) it follows the rules for agreement of such pronouns (§ 462).

475. Uses of αὐτός. — There are three different uses of αὐτός as follows: —

1. As an adjective in the attributive (§ 451) position αὐτός means *same:* thus ὁ αὐτὸς ἀνήρ *the same man,* ταὐτά (§ 43) *the same things* (sc. πρᾱ́γματα).

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472 a. Homer uses ἕο, οἷ, etc., also as a direct reflexive; when so used it regularly has written accent (§ 139, 2).

475, 1 a. In Homer αὐτός without the article may mean *the same:* thus αὐτὴν ὁδόν *the same road* K 263.

2. As an adjective in the predicate position (§ 453), or without the article, *αὐτός* means *self* (*myself*, *yourself*, *himself*, etc.): thus *αὐτὸς ὁ ἀνήρ* or *ὁ ἀνὴρ αὐτός* *the man himself*, *σὺ αὐτός* *you yourself*, etc.

NOTE. — Frequently in the nominative case (less often in the other cases) the substantive is to be supplied from the context, so that *αὐτός* appears to stand alone meaning *self*. *αὐτός τε καὶ οἱ σοὶ πρόγονοι* (*you*) *yourself and your ancestors* Pl. *Crit.* 50 e. *αὐτὸν ἐλέησον* (sc. *ἐμέ* from the context) *pity me myself* Ω 503. *καὶ Ἀθηναῖοι πάλιν ἐς Εὔβοιαν διαβάντες . . . κατεστρέψαντο πᾶσαν . . . Ἑστιαιᾶς δὲ ἐξοικίσαντες αὐτοὶ τὴν γῆν ἔσχον* *the Athenians again crossed over into Euboea and entirely subdued it . . . and, after driving the Histiaeans from their homes, took possession of their land themselves* Th. 1, 114. So *αὐτὸς ἔφη* *he himself* (i.e. the master) *said it*.

3. In cases other than the nominative, *αὐτός* may be used substantively as a personal pronoun of the third person (§ 468) *him*, *her*, *it*, *them*. In Attic this is the regular usage: thus *αὐτὸν σατράπην ἐποίησε* *he made him satrap* Xn. *A.* 1, 1, 2. *οὐδὲν ἤχθετο αὐτῶν πολεμούντων* *he was not at all disturbed because they were fighting.* Xn. *A.* 1, 1, 8.

IDIOMATIC USES OF *αὐτός*

NOTE 1. — With an ordinal numeral *αὐτός* is best translated *with* (*n* – 1) *others:* thus *ᾑρέθη πρεσβευτὴς . . . δέκατος αὐτός* *he was chosen ambassador with nine others* (lit. *he himself the tenth*) Xn. *Hell.* 2, 2, 17.

NOTE 2. — Combined with a substantive in the dative case (§ 392, note) *αὐτός* is best translated *and all:* thus *τέτταρας ναῦς ἔλαβον αὐτοῖς ἀνδράσι* *they took four ships, crews and all* (lit. *with the men themselves*) Xen. *Hell.* 1, 2, 12.

475, 3 a. In Homer *αὐτός* seldom does duty as a personal pronoun, but is usually intensive (sometimes only by contrast): thus *αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσιν* *and made themselves* (i.e. their bodies, in contrast with their souls) *a prey for dogs* A 4.

POSSESSIVE PRONOUNS

476. Agreement. — A possessive pronoun is an adjective, agreeing in gender, number, and case, with the word it modifies, but its *stem* conforms to the person and number of its antecedent. Thus, in ὁ ἐμὸς πατήρ *my father*, ἐμός agrees with πατήρ in gender, number, and case, but its stem ἐμο- corresponds with that of the pronoun of the first person singular.

477. An equivalent of the possessive pronoun often found is the genitive of the personal pronouns μου, σου, ἡμῶν, ὑμῶν (and for the third person αὐτοῦ, αὐτῆς, αὐτῶν, § 468), always in the predicate position (§ 457, 1): thus ὁ πατήρ μου *my father*, ὁ ἀδελφὸς αὐτοῦ *his brother*, ὁ ἀδελφὸς αὐτῆς *her brother*.

Note. — Since a possessive pronoun is equivalent to a genitive case, a word in the genitive may stand in apposition (§ 317) to a possessive pronoun: thus δαὴρ αὖτ' ἐμὸς ἔσκε κυνώπιδος *my brother by marriage was he also — of shameless me* Γ 180. αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο *for by their own perversity they perished* α 7 (cf. § 420, note).

478. The possessive pronouns (except ὅς and σφέτερος, which are always reflexive) may or may not refer to the subject of the sentence; usually in referring to the subject the genitive of the reflexive pronouns (ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ, etc.), in the attributive (§ 457, 2) position, is used. This is the regular prose usage with the third person singular, since ὅς is poetic only: thus Κλέαρ-

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477 a. In Ionic εὖ and σφέων may be used where Attic would use αὐτοῦ, αὐτῆς, or αὐτῶν (cf. § 468).

478 a. In Homer ὅς (ἑός) usually refers to the subject, but sometimes to a more prominent word in the sentence (cf. § 470): as γόον Ἕκτορα ᾧ ἐνὶ οἴκῳ *they mourned for Hector in his own house* Z 500.

χος τοὺς αὐτοῦ στρατιώτᾱς ἐβιάζετο ἰέναι Clearchus tried to force his own soldiers to proceed Xn. *A.* 1, 3, 1.

479. A possessive pronoun is sometimes made clearly reflexive by the addition of *αὐτός* in the genitive case (cf. § 477 note); in the singular this usage is poetic only, but in the plural it is very common: thus *ἐμὸν αὐτοῦ χρεῖος my own need* B 45. *ἑὸν αὐτοῦ χρεῖος his own need* *a* 409. *τοῖς σοῖσιν αὐτοῦ to your own* (*friends*) S. *O. R.* 416. *ἀπὸ τῆς ἡμετέρᾱς αὐτῶν far from our own* (*land*) Th. 6, 21.

DEMONSTRATIVE PRONOUNS

480. Agreement. — The demonstrative pronouns are used both adjectively (§ 420), as *οὗτος ὁ ἀνήρ this man*, and substantively, as *οὗτος this* (*man*), *ἐκείνη that* (*woman*), *τάδε these* (*things*) (cf. § 459).

481. Of the demonstrative pronouns *οὗτος this*, *that*, is the most general in meaning, and is most frequently used. Ὅδε *this* (here) refers to something near the speaker; *ἐκεῖνος that* (over there) refers to something remote: thus *οὗτός γ' Ἀτρείδης this man* (of whom you ask) *is Atreus' son* Γ 178. *Ἕκτορος ἥδε γυνή this* (*woman here*) *is Hector's wife* Z 460. *εἰ κεῖνον . . . ἰδοίατο if they should see that man* (i.e. Odysseus, who is now far away) *a* 163.

For the predicate position of demonstrative pronouns see § 456.

482. Generally in referring backward (to something previously mentioned) *οὗτος* (less often *ἐκεῖνος*) is used, while in referring forward (to something about to be mentioned) *ὅδε* (sometimes *οὗτος*) is employed: as *τεκμή-*

ριον δὲ τούτου καὶ τόδε *a proof of that* (which I have said) *is also this* (which I am now going to state) Xn. *A*. 1, 9, 29.

So also τοιοῦτος, τοσοῦτος, usually refer back, while τοιόσδε and τοσόσδε usually refer forward.

NOTE.—The demonstrative ὅδε is often equivalent to a possessive, or even a personal, pronoun of the first person; this use is especially common in tragedy: thus σκήπτρῳ τυπεὶς ἐκ τῆσδε χειρός *struck by the staff held in this hand* (*of mine*) S. *O. R.* 811. νυμφευθεῖσα δὲ παρ' ἀνδρὶ τῷδε *but wedded with this man* (i.e. *with me*) E. *Med.* 1337. ὅδε τοι πάρειμι *Here am I, Sir* Hdt. 1, 115.

RELATIVE PRONOUNS

483. Agreement.—A relative pronoun agrees with its antecedent (§ 460) in gender and number, but its case depends on the construction of the clause in which it stands: as ἀνὴρ ὃς ἦλθεν *a man who came*, ἀνὴρ ὃν εἴδομεν *a man whom we saw*.

484. Attraction.—1. A relative pronoun is often attracted (§ 316) into the case of its antecedent, especially from the accusative into the genitive or dative: thus ἄξιοι τῆς ἐλευθερίᾱς ἧς κέκτησθε *worthy of the freedom which you possess* (ἧς, if not attracted, would be ἥν) Xn. *A*. 1, 7, 3. εἰ τῷ ἡγεμόνι πιστεύσομεν ᾧ ἂν Κῦρος διδῷ *if we intend to trust the guide that Cyrus gives* (ᾧ, if not attracted, would be ὅν) Xn. *A*. 1, 3, 16.

2. Much more rarely the antecedent is attracted into the case of the relative: as πάντων ὧν δέονται πεπρᾱγότες *having accomplished everything that they need* (for πάντα ὧν) Xn. *Hell.* 1, 4, 2 (cf. in Latin *urbem quam statuo vestra est* Verg. *Aen.* 1, 573).

485. "Incorporation."—The antecedent is often made a part of the relative clause (usually only when the antecedent is indefinite). Both relative and antecedent then

stand in the same case: thus ἀδικεῖ Σωκράτης οὓς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζων *Socrates commits an offense in not believing in the gods which* (or *what gods*) *the State believes in* Xn. *Mem.* 1, 1, 1. εἰς δὲ ἣν ἀφίκοντο κώμην μεγάλη ἦν *the village at which they arrived was large* (i.e. ἡ κώμη εἰς ἥν) Xn. *A.* 4, 4, 2. εἰ δέ τινα ὁρῴη . . . κατασκευάζοντα ἧς ἄρχοι χώρᾱς *if he saw any one improving the country he governed* (i.e. τὴν χώρᾱν ἧς, § 484, 2) Xn. *A.* 1, 9, 19. τούτους καὶ ἄρχοντας ἐποίει ἧς κατεστρέφετο χώρᾱς *these he made rulers of the territory he subdued* (i.e. τῆς χώρᾱς ἥν, § 484, 1) Xn. *A.* 1, 9, 14. ἐπορεύετο σὺν ᾗ εἶχε δυνάμει *he proceeded with what force he had* (i.e. σὺν τῇ δυνάμει ἥν, § 484, 1) Xn. *Hell.* 4, 1, 23.

Observe that attraction into the genitive or into the dative (§ 484) usually takes place if either antecedent or relative would stand in one of those cases. Cf. in English "he gave *to what persons* he could."

Note 1. — Here belongs the phrase οὐδεὶς ὅστις οὐ (lit. *nobody who . . . not* =) *every one*, in which οὐδείς is regularly attracted to the case of the relative (οὐδενὸς ὅτου οὐ, οὐδενὶ ὅτῳ οὐ, etc.): thus κλαίων καὶ ἀγανακτῶν οὐδένα ὅντινα οὐ κατέκλασε *by his weeping and wailing he broke down* the fortitude of *everybody* Pl. *Phaed.* 117 d. So similarly θαυμαστός ὅσος lit. *wonderful how much*, θαυμαστοῦ ὅσου, etc. (adverbially θαυμαστῶς ὡς): as μετὰ ἱδρῶτος θαυμαστοῦ ὅσου *with a wonderful amount of sweat* (= θαυμαστόν ἐστι μεθ' ὅσου) Pl. *Rep.* 350 d. This attraction is sometimes (rarely) found with other adjectives.

Note 2. — A peculiar attraction and condensation commonly takes place with οἷος, ὅσος, ὁστισοῦν, and a few other relatives, by which both the relative and a following nominative are attracted to the case of the antecedent: thus χαριζόμενον οἵῳ σοι ἀνδρί *doing favor to a man like you* (the full form would be τοιούτῳ οἷος σὺ εἶ) Xn. *Mem.* 2, 9, 3. τὴν δὲ γυναῖκα εὗρον ὅσην τ' ὄρεος κορυφήν *and his wife they found as huge as a mountain peak* κ 113. Sometimes even with the article: τοῖς οἵοις ἡμῖν *to such as we are* Xn. *Hell.* 2, 3, 25. So often with superlatives (see § 428).

486. Antecedent not Expressed. — An antecedent denoting the general idea of persons or things is seldom expressed, since its gender, number, and case are usually made clear by the context: thus *ἐγὼ δὲ . . . καὶ ὧν ἐγὼ κρατῶ μενοῦμεν but I and* those (nom. plur. masc.) *whom I command will remain* Xn. *Cy.* 5, 1, 26. *στυγῶν μὲν ἥ μ' ἔτικτεν hating* her (acc. sing. fem.) *who bore me* E. *Alc.* 338. *εἰδέναι τὴν δύναμιν ἐφ' οὓς ἂν ἴωσιν to know the strength* of those (gen. plur. masc.) *against whom they are going* Xn. *A.* 5, 1, 8. *δεῖταί σου τήμερον τοῦτον ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς he desires you to drink this up to-day in company with* those (dat. plur. masc.) *whom you most love* (§ 484, 1) Xn. *A.* 1, 9, 25. So with relative adverbs: *ἄξω ὑμᾶς ἔνθα τὸ πρᾶγμα ἐγένετο I will conduct you* to the place *where the affair occurred* Xn. *Cy.* 5, 4, 21. Cf. in English "he gave *to whom* he could."

Note. — Here belong the phrases *ἔστιν ὅστις* (or *ὅς*) . . . *there is* some one *who* (i.e. *somebody*), *εἰσὶν οἵ . . . there are* those *who* (i.e. *some*), but in other cases in the plural regularly *ἔστιν ὧν*, *ἔστιν οἷς*, *ἔστιν οὕς*: thus *ἔστι δ' ὅστις κατελήφθη and one man was taken off his guard* Xn. *A.* 1, 8, 20. *εἰσὶ δὲ οἳ λέγουσι and some* (lit. *there are* those *who*) *say* Hdt. 3, 45. *πλὴν Ἰώνων καὶ Ἀχαιῶν καὶ ἔστιν ὧν ἄλλων ἐθνῶν except the Ionians and Achaeans and some other nations* Th. 3, 92. Rarely *ἦν* (*ἦσαν*) is found: *ἦν δὲ τούτων τῶν σταθμῶν οὓς πάνυ μακροὺς ἤλαυνεν some of these days' marches he made very long* Xn. *A.* 1, 5, 7. So also with relative adverbs: *ἔστιν οὗ* (or *ὅπου*) . . . (lit. *there is where*) *somewhere*, *ἔστιν ὅπως* (lit. *there is how*) *somehow*, *ἔστιν ὅτε* (lit. *there is when*) *sometimes*, etc.

487. Relative not Repeated. — In a compound (§ 312) relative sentence the relative (pronoun or adverb) is seldom repeated (cf. § 312, 1) with the succeeding verbs: thus *Ἀριαῖος δέ, ὃν ἡμεῖς ἠθέλομεν βασιλέᾱ καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστά but Ariaeus, whom we wished to make king and* to whom *we gave and* from whom *we*

received pledges Xn. *A*. 3, 2, 5. *εἶπεν ὅτι οὐδὲν αὐτᾷ μέλοι . . . ἐπειδὴ πολλοὺς μὲν Ἀθηναίων εἰδείη τοὺς τὰ ὅμοια πράττοντας αὐτῷ, δοκοῦντα δὲ Λυσάνδρῳ καὶ Λακεδαιμονίοις λέγοι he said that he didn't care . . ., since he knew of many Athenians who were acting in concert with him and* since *what he proposed was agreeable to Lysander and the Spartans* Lys. 12, 74.

NOTE. — **Preposition not Repeated.** — A preposition belonging with both antecedent and following relative is seldom repeated with the relative.

488. Use of Relatives. — The indefinite relatives (*ὅστις ὁπόσος, ὁποῖος*, etc.) are regularly used when the antecedent is indefinite, but the simple relatives (*ὅς, ὅσος*, etc.) not infrequently refer to an indefinite antecedent; as *ἃ μὴ οἶδα οὐδὲ οἴομαι εἰδέναι what(ever) I don't know I don't even think that I know* Pl. *Ap*. 21 d.

NOTE. — **Relatives in Exclamations.** — Relatives (*οἷος, ὅσος, ὡς*) are sometimes used in exclamations: as *ὦ πάππε, ὅσα πράγματα ἔχεις how much trouble you have, grandpa!* (lit. so much *trouble as you have!* cf. § 485) Xn. *Cy*. 1, 3, 4. *ὡς καλός μοι ὁ πάππος how handsome grandpa is!* Xn. *Cy*. 1, 3, 2.

INTERROGATIVE PRONOUNS

489. Agreement. — The interrogative pronouns are used both substantively and adjectively (see § 462): as *τίς who? τίς ἀνήρ what man?*

490. Use. — The interrogatives (pronouns and adverbs, § 151) are used both in direct and in indirect questions, but in indirect questions the indefinite relatives (§§ 150–151) are commonly preferred: as *βουλεύεσθαι ὅ τι χρὴ ποιεῖν to consider what must be done* Xn. *A*. 1, 3, 11.

INDEFINITE PRONOUNS

491. The indefinite pronoun τὶς, τὶ, is used both substantively and adjectively (see § 462) as ἦλθέ τις *somebody came*, ἀνήρ τις ἦλθε *some man came*. (Observe that it does not stand at the beginning of a sentence.)

Note 1. — The indefinite τὶς is often best rendered by '*a, an*': as ἕτερός τις δυνάστης *another nobleman;* sometimes it can be rendered by "*a sort of*" or "*something like*": as ἡ γραφὴ . . . τοιάδε τις ἦν *the indictment was something like this* Xn. *Mem.* 1, 1, 1. τριάκοντά τινες *somewhere about thirty*. So τὶ with adverbs: σχεδόν τι *pretty nearly*.

Note 2. — Sometimes τὶς meaning *anybody* implies *everybody;* as εὖ μέν τις δόρυ θηξάσθω *let every one sharpen well his spear* B 382; but usually this meaning is expressed by πᾶς τις or ἕκαστός τις.

THE ADJECTIVE PRONOUNS ἄλλος AND ἕτερος

492. ἄλλος *other* (of several), and ἕτερος *other* (of two), are sometimes loosely used, one of them being employed when we might properly expect the other.

IDIOMATIC USES OF ἄλλος AND ἕτερος

Note 1. — By a peculiar idiom in Greek ἄλλος *other, rest,* often precedes that with which it is contrasted: as τά τε ἄλλα ἐτίμησε καὶ μῡρίους ἔδωκε δᾱρεικούς *he gave me ten thousand darics and honored me in other ways* Xn. *A.* 1, 3, 3.

Note 2. — Not infrequently ἄλλος or ἕτερος expresses merely a contrast without being strictly logical, and so can be best rendered by *besides:* as οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον *for there was no grass, and not even a tree besides* (lit. *no grass or other tree*) Xn. *A.* 1, 5, 5.

Note 3. — ἄλλος . . . ἄλλος (also ἕτερος . . . ἕτερος means *one . . . another* (but this is usually expressed by ὃ μὲν . . . ὃ δέ, § 443, 1). In saying *one . . . one . . . , another . . another . . .* , the second half of the expression, being but a repetition of the first half, is left unsaid, and ἄλλος with itself in a different case (or an adverb from its stem) is sufficient (cf. Latin *alius . . . aliud*): thus ἄλλος ἄλλα λέγει *one says one thing, another* (*says*) *another* Xn. *A.* 2, 1, 15.

SYNTAX OF THE VERB

493. Transitive and Intransitive Verbs. — A transitive verb can take an object in the accusative case (§ 329); an intransitive verb cannot. Thus, *γράφω* (*ἐπιστολήν*) *I write* (*a letter*) is transitive; *καθεύδω I sleep* is intransitive.

1. In Greek many transitive verbs are used *absolutely* as intransitive: thus *λείπω leave*, also *fail; ἐλαύνω drive*, also *march; ἔχω hold*, also *hold one's self, be*.

Note. — In many of these verbs an object is easily supplied: thus *ἐλαύνω* (*ἵππον*) *drive* (*a horse*), *τελευτῶ* (*τὸν βίον*) *finish* (*one's life*), i.e. *die;* but this is not the case with all.

2. Some intransitive verbs when compounded with a preposition become transitive (see § 345 and cf. § 324, 2): thus *βαίνω go* (intransitive); but *δια-βαίνω cross* (transitive), *παρα-βαίνω transgress* (transitive).

494. Transitive and Intransitive Tenses — In a few verbs which have at the same time (§ 162, 1) both the first and the second aorist (active and middle), or the first and the second perfect, the first tenses are transitive, and the second intransitive (cf. § 207, note 3). The most important of these are the following (the others are given in the list of verbs, § 729): —

1. Present	1st Aorist	2d Aorist
βαίνω go	*ἔβησα caused to go*	*ἔβην went*
δύω enter	*ἔδῡσα caused to enter*	*ἔδῡν entered*
ἵστημι cause to stand	*ἔστησα caused to stand, erected*	*ἔστην stood*
σβέννυμι put out, extinguish	*ἔσβεσα put out*	*ἔσβην went out*
φύω produce	*ἔφῡσα produced*	*ἔφῡν grew*

Note. — The future active follows the first aorist in being transitive (cf. § 212): as *βήσω shall cause to go, φύσω shall produce*.

2. Present	1st Perfect	2d Perfect
ὄλλῡμι *destroy*	ὀλώλεκα *have destroyed*	ὄλωλα *am ruined*
πείθω *persuade*	πέπεικα *have persuaded*	πέποιθα *trust*

3. On the same principle, in some transitive verbs the perfect (usually the second perfect) is intransitive; thus: —

Present	2d Perfect	Present	1st Perfect
ἄγνῡμι *break*	ἔᾱγα *am broken*	ἵστημι *cause to stand*	ἕστηκα *stand*
πήγνῡμι *fix*	πέπηγα *am fixed*		
φαίνω *show*	πέφηνα *have appeared*	φῡ́ω *produce*	πέφῡκα *am by nature*

AGREEMENT OF VERBS

495. A finite verb (§ 159) agrees with its subject in person and number; thus (ἡμεῖς) ἤλθομεν *we came*, Κῦρος ἐξελαύνει *Cyrus marches*, δύο ἄνδρε τέθνατον *two men are dead* Xn. *A.* 4, 1, 19.

Note. — **Plural for Singular.** — In Greek, as in other languages, the first person plural (modestly) is sometimes used for the singular (sometimes called in English "the editorial we"): as οὐ δικαίως, ἢν θάνω, θανούμεθα *unjustly shall I die if I am* (lit. *we are*) *put to death* E. *Tro.* 904.

496. Agreement with Two or More Subjects. — Two or more subjects taken together, of course, count as a plural (or dual) and so may take a plural (or dual) verb: thus ἀπολελοίπᾱσιν ἡμᾶς Ξενίᾱς καὶ Πᾱσίων *Xenias and Pasion have abandoned us* Xn. *A.* 1, 4, 8. ἧχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος *where Simois and Scamander join their streams* E 774.

1. But with two or more subjects the verb often agrees only with the nearer or more important: thus βασιλεὺς καὶ οἱ σὺν αὐτῷ εἰσπίπτει εἰς τὸ στρατόπεδον *the king and his followers forced their way into the camp* Xn. *A.* 1, 10, 1.

497. Subjects of Different Persons. — When the subjects are of different persons the verb is of the first person if possible, otherwise of the second: i.e.

you and I (or we) he (or they) and I (or we) you and he (or they) and I (or we)	= we	you and he (or they) = you

as, *καὶ ἐγὼ, ἔφη, καὶ σὺ πολλὰ . . . εἴπομεν Both you and I, said he, have said a good deal* Xn. *Hell.* 2, 3, 15.

PECULIARITIES IN AGREEMENT

498. Neuter Plural Subject. — A neuter plural subject regularly has a singular verb: thus *τὸν δ' οὔποτε κύματα λείπει this the waves never leave* B 396. *καλὰ ἦν τὰ σφάγια the sacrifices were favorable* Xn. *A.* 4, 3, 19.

Note. — A neuter plural subject denoting persons, or used distributively, may take a plural verb: thus *τοσάδε μὲν μετὰ Ἀθηναίων ἔθνη ἐστράτευον so many nations were active on the Athenian side* Th. 7, 57; *ἦσαν ταῦτα δύο τείχη these were two walls* Xn. *A.* 1, 4, 4.

499. Dual and Plural. — A subject in the dual often takes a verb in the plural; less often a subject in the plural, suggesting a dual, takes a verb in the dual: thus *τὼ δὲ τάχ' ἐγγύθεν ἦλθον and soon the two came near* E 275. *αἱ δὲ οἱ ἵπποι ἀμφὶς ὁδοῦ δραμέτην and his steeds ran apart along the way* Ψ 392.

Note. — Not infrequently dual and plural verbs are found in the same sentence: thus *ἱκέσθην, τὸν δ' ηὗρον they came, and found him* I 185.

500. Collectives. — Words like *πᾶς everybody*, *πλῆθος a multitude*, *δῆμος people*, *στρατός army*, etc. (collective nouns, § 321), when used to denote *persons* usually take a plural verb (cf. § 315): thus *ὣς φάσαν ἡ πληθύς thus*

spoke the multitude B 278. ὁ ἄλλος στρατὸς ἀπέβαινον *the rest of the army began to disembark* Th. 4, 32.

501. Agreement with Predicate Substantive. — The verb sometimes agrees with the predicate substantive when the latter is more prominent than the subject (cf. § 316): thus ἅπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς *the entire distance between the walls was three stades* Xn. *A.* 1, 4, 4.

VOICE

502. The Greek verb has three voices (§ 158): active, middle, and passive.

THE ACTIVE VOICE

503. The active voice represents the subject as acting or being: thus λέγω *say*, πάσχω *experience*, εἶμι *go*, εἰμί *be.*

NOTE. — The context may sometimes show that the active voice means to *cause* a thing to be done (by others): as Ἀρταξέρξης συλλαμβάνει Κῦρον *Artaxerxes caused Cyrus to be arrested* Xn. *A.* 1, 1, 3. So often ἀποκτείνω *kill* or *cause to be put to death*, οἰκοδομῶ *build* or *cause to be built*, and many others.

THE MIDDLE VOICE

504. The middle voice represents the subject as interested in the action of the verb. It has a variety of meanings which shade off into one another, and may indicate that the subject acts with or within his own means or powers, or for himself, or (less often) upon himself: thus

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504 a. In Homer (and sometimes in other poets) some verbs are used in the middle voice (implying an interest on the part of the subject) which in Attic are regularly used only in the active: thus ἀκούετο *he heard* (Attic ἤκουε), φάτο *he said* (Attic ἔφη), ἰδέσθαι *to see* (Attic ἰδεῖν).

λούομαι τοὺς πόδας *wash* (one's own) *feet*, παρέχομαι *furnish* (from one's own resources), λύομαί (τινα) *loose for one's self, ransom* (as ἦλθε λυσόμενος θύγατρα *he came to ransom his daughter* A 13), περιτίθεμαι *put on* (one's self), ἄγομαι γυναῖκα *marry* (i.e. *lead* to one's own house) *a wife*, περὶ πολλοῦ ποιοῦμαί τι *make anything of much importance* (in one's own eyes), λύομαι *loose one's self* (as πρῶτος ὑπ' ἀρνειοῦ λυόμην, ὑπέλυσα δ' ἑταίρους *first I loosed myself from beneath the ram, and then I freed my companions* ι 463), τρέπομαι *turn one's self*, παύομαι *stop one's self, cease*, πείθομαι (lit. *persuade one's self*) *believe, obey.*

505. The middle voice often means to *get* a thing done either to one's self or to another person or thing (cf. § 503 note): thus διδάσκομαι *get taught*, διδάσκομαι τὸν υἱόν *get one's son taught*, ἀπογράφομαι τὰς ναῦς *have a list of the ships made.*

Note. — From this use of the middle it is but a slight step to the use of the middle as passive (§ 514).

506. Active and Middle differently Translated. — The active and the middle voices of the following verbs usually must be differently rendered in English (other similar verbs may be found, and they are to be explained in similar manner):

αἱρῶ *take*	αἱροῦμαι *choose* (take for one's self)
ἀποδίδωμι *give back*	ἀποδίδομαι *sell* (give for value received)
ἅπτω *fasten*	ἅπτομαι *touch*
βουλεύω *take counsel*	βουλεύομαι *consider one's own plan*
γαμῶ *marry* (of the man)	γαμοῦμαι *marry* (of the woman)
γράφω *write* or *propose* a law	γράφομαι *indict* (i.e. have the suit entered in writing)
δανείζω *make a loan*	δανείζομαι *borrow* (i.e. have a loan made to one's self)

δικάζω *judge*	δικάζομαι *go to law*
ἔχω *hold*	ἔχομαι (w. gen.) *hold to*, and so *be close to*
θύω *sacrifice*	θύομαι *sacrifice* (for omens)
μισθῶ *let*	μισθοῦμαι *hire* (i.e. have let to one's self)
πολῑτεύω *be a citizen*	πολῑτεύομαι *perform one's duty as a citizen*
πρεσβεύω *be an ambassador*	πρεσβεύομαι *negotiate*
τίθημι νόμον *establish a law* (for others to obey)	τίθεμαι νόμον *enact a law* (i.e. of the State, for itself)
φυλάττω (w. acc.) *watch, guard*	φυλάττομαι (w. acc.) *be on guard against*

507. Middle Form in Future only. — On account of the greater natural interest in future events, many active verbs regularly use the middle voice in the future tense: thus *ἀκούω hear*, future *ἀκούσομαι*, aorist *ἤκουσα*, etc., *ἁμαρτάνω miss*, future *ἁμαρτήσομαι*, aorist *ἥμαρτον*, etc. (cf. § 504 a).

508. Deponent Verbs. — Deponent verbs (§ 158, 3) show the various uses of the middle voice, and differ from other verbs only in having no active forms: thus *ὑπισχνοῦμαι* (*hold one's self under*) *obligate one's self, promise*, *δέχομαι receive* (for one's self), *αἰσθάνομαι perceive* (with one's own senses), etc.

THE PASSIVE VOICE

509. The passive voice represents the subject as acted upon: thus *ἐλύθην was loosed*, or *was ransomed.*

1. Observe that the passive voice is the passive of the middle as well as of the active, and the context must determine which voice it represents: thus the passive form *ἐλύθην* may need to be translated (§ 506) *was loosed* (*λύω*) or *was ransomed* (*λύομαι*), *ᾑρέθην was taken* (*αἱρῶ*)

or *was chosen* (*αἱροῦμαι*), *ἐγράφην was written* (*γράφω*) or *was indicted* (*γράφομαι*), and so in other tenses (see § 510 note).

510. Passive of Deponent Verbs. — From the preceding section it follows that deponent verbs (§ 508) may have a passive: thus *τοιαῦτα αὐτοῖς . . . εἴργασται such things* have been done *by them* (*ἐργάζομαι do*) Lys. 12, 1. *ἐκ σοῦ βιάζονται τάδε this is done with violence by you* (*βιάζομαι act with violence*) S. *Ant.* 1073. *ἐωνήθη was bought* (*ὠνοῦμαι buy*) Xn. *Mem.* 2, 7, 12.

Note. — The passive meaning usually can be determined only by the context, since there can be no difference of form except in the aorist and future of middle deponents (§ 158, 3).

511. Object of Active Becomes Subject of Passive. — The object of the verb in the active (or middle) regularly becomes the subject when the verb is changed to the passive form (but see § 515, 3): thus *ἐτάχθησαν οἱ Ἕλληνες the Greeks were drawn up* (active *ἔταξε τοὺς Ἕλληνας*).

512. Cognate Accusative Retained with Passive. — A cognate accusative (§ 331) or an accusative of the part affected (§ 335) used with the active is regularly retained in the same case in the passive form; see § 340, 1 (cf. in Latin *rogatus est sententiam*): thus *γραφεὶς τὸν ἀγῶνα τοῦτον having been indicted in this suit* Dem. 18, 103 (cf. *Μέλητός με ἐγράψατο τὴν γραφὴν ταύτην Meletus brought this indictment against me* Pl. *Ap.* 19 a). *οἵ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσεσηπότες and those who had their toes frozen off by the cold* Xn. *A.* 4, 5, 12.

Note. — Sometimes intransitive verbs (such as can take only a cognate accusative) are used in the passive; when so used the cognate accusative of the active becomes the subject of the passive: as *ὁ κίν-*

δῡνος κινδῡνεύεται the risk is run, *τὰ χρήματα κινδῡνεύεται the money is risked* Dem. 34, 28. Often the passive participles of these verbs are found: as *εἰς ἔλεγχον τῶν αὐτοῖς βεβιωμένων καταστῆναι to submit to an examination of their past lives* Lys. 16, 1.

513. Active Forms with Passive Force. — The passive of some verbs is supplied by the active voice of a different (intransitive) verb: thus: —

ἀποκτείνω kill	*ἀποθνήσκω (die) be killed*
εὖ ποιῶ benefit	*εὖ πάσχω be benefited*
εὖ (or *κακῶς*) *λέγω speak well* (or *ill*) *of*	*εὖ* (or *κακῶς*) *ἀκούω* (poetic *κλύω*) *be well* (or *ill*) *spoken of*
ἐκβάλλω cast out	*ἐκπῑ́πτω be cast out* or *banished*
διώκω pursue, prosecute	*φεύγω* (lit. *flee*) *be prosecuted* (*ἀποφεύγω escape, be acquitted*)

1. So also intransitive second aorists (§ 494, 1) are often equivalent to the passive of the corresponding (transitive) first aorists; as *ἀναστάντες ὑπὸ Θεσσαλῶν having been forced to migrate by the Thessalians* Th. 1, 12.

514. Origin of the Passive. — Greek originally had no passive voice, and in most tenses the middle voice served also to express the passive meaning. In the aorist an originally intransitive form (cf. § 494, 1, and § 513, 1) of some verbs came to be felt as a passive, and by analogy other aorists passive were formed later. The future passive (with the middle endings) was formed from the aorist passive by adding the regular future suffix (-σ$^{o}_{\epsilon}$-): thus *φαίνω show*, *ἔφηνα showed*, *ἐφάνην appeared*, i.e. *was shown*, future *φανήσομαι shall appear* or *be shown*.

515. The statement of § 514 will serve to explain the following facts: —

1. The future (rarely the aorist) middle is often used with a passive meaning: thus *ἄξῃ you shall be led* Aesch.

Ag. 1632, *ἡ γῆ . . . εὖ φυλάξεται the land will be well guarded* Xn. *Oec.* 4, 9. See § 519, note 2.

2. Many (intransitive) verbs which are regularly followed by the genitive (§ 356) or the dative (§ 376) may be used in the passive voice. In such case the genitive or dative used with the active voice is represented by the nominative as subject in the corresponding passive construction: thus *οὐκέτι ἀπειλοῦμαι ἀλλ' ἤδη ἀπειλῶ ἄλλοις I am no longer threatened, but now I threaten others* (active *ἀπειλῶ τινι*) Xn. *Symp.* 4, 31. *μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι they learn to govern and to be governed* (active *ἄρχω τινός*).

NOTE. — A cognate accusative used with the active is retained in the passive construction (see § 512): thus *πρὸς σοῦ τὰ δείν' ἐκεῖν' ἐπηπειλημένοι threatened by you with those dread threats* (active *ἐπειλῶ δεινά τινι*) S. *Ant.* 408.

3. Finally, even an accusative of the direct object is sometimes retained in the same case in the passive construction, while a genitive or dative denoting a *person* becomes the subject of the passive verb: thus *οἱ ἐπιτετραμμένοι τὴν φυλακήν those intrusted with the guard* (active *ἐπιτρέπω τὴν φυλακήν τινι*) Th. 1, 126. *ἀπετμήθησαν τὰς κεφαλάς they were beheaded* Xn. *Cy.* 8, 8, 3 (cf. *τοῦ ἀδελφοῦ ἀπέτεμε τὴν κεφαλήν* Xn. *A.* 3, 1, 17).

NOTE. — But of course the accusative may become the subject (according to § 512), while the genitive or dative remains in the same case; as *ἁπάντων θάνατος κατεγιγνώσκετο* the sentence of *death was passed on all* Lys. 13, 38. *ἐμοί . . . σκῆπτρον καὶ δύναμις πᾶσα ἡ Πολυκράτεος ἐπιτέτραπται to me Polycrates' scepter and power entire*

515, 1 a. In Homer, the future middle is (almost) always used also as passive, and the aorist middle not infrequently has the passive meaning: as *παρ' ἄμμι φιλήσεαι with us you shall be welcomed* α 123. *ἔβλητο was hit* Π 753.

has been intrusted Hdt. 3, 142 (cf. in English "the duty was intrusted to him" and "he was intrusted with the duty").

516. Agent. — The Agent with passive verbs is regularly expressed by the genitive (§ 372) with ὑπό *under, by* (§ 417, 1), sometimes with πρός (§ 414, 1) or παρά (§ 411, 1) *at the hands of*, more rarely with ἐκ (§ 407) or ἀπό (§ 403) *from*.

1. Often with the perfect or pluperfect passive, and regularly with the verbal in -τέος (§ 666), the agent is expressed by the dative (§ 380). With the verbal in -τέος, the accusative of agent is also sometimes found (see § 666, note).

USE OF THE TENSES

517. Primary and Secondary Tenses. — The Primary Tenses are the Present, the Perfect, the Future, and the Future Perfect.

The Secondary Tenses are the Imperfect, the Aorist, and the Pluperfect.

1. The Historical Present (§ 525) counts as a secondary tense, and the Gnomic Aorist (§ 530) as a primary tense. The imperfect indicative with ἄν, referring to present time (§ 565), counts as a primary tense.

2. The subjunctive, optative, and imperative *modes* (§§ 554; 557; 560) in their independent uses normally look toward the future and so have in all tenses the *value* of a primary tense.

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516 a. In Homer and sometimes in other poets (very rarely in prose with names of persons) the agent may be expressed by the dative with ὑπό: as Ἀχαιοὶ . . . ἐφόβηθεν ὑφ' Ἕκτορι *the Achaeans were put to flight by Hector* O 637.

518. Special Meanings of Tenses from the Context. — The context may sometimes add a special meaning to a tense. Thus, the present or imperfect may be used to describe an action merely attempted (§§ 523; 527), the present may be used in describing an action which is to be completed in the future (§ 524), and the aorist may sometimes express a general truth (Gnomic aorist, § 530).

1. *Imaginative Use of the Tenses.* — A tense may refer to a time other than that which it denotes, if the speaker's (or writer's) imagination carries him into that time; so the present tense may be used in describing events actually past (§ 525), and the aorist or the perfect may be used in describing events which have not yet taken place (§§ 531; 537).

THE TENSES OF THE INDICATIVE

519. In independent clauses the tenses of the indicative express time absolutely; in dependent clauses they express time relatively to that of the verb on which they depend (cf. § 551, 1).

Note 1. — The Greeks, unlike the English and, more particularly, the Romans, were not careful to distinguish with exactness the temporal relations of subordinate clauses (as is done in Latin by the pluperfect and future perfect), but often employed the same or similar tenses in both subordinate and principal clauses, leaving the exact relation of time to be inferred from the context (cf. also § 676 a): as σχεδὸν δ᾽ ὅτε ταῦτα ἦν καὶ ἥλιος ἐδύετο *about the time that this was going on the sun was setting* (i.e. at the same time) Xn. *A.* 1, 10, 15. ἡγεῖτο δ᾽ αὐταῖς Ταμὼς . . . ἔχων ναῦς ἑτέρᾱς . . . αἷς ἐπολιόρκει Μίλητον *Tamos conducted them, with other ships with which he had been besieging Miletus* (i.e. at a prior time) Xn. *A.* 1, 4, 2.

This fact will help to explain the frequent use of the aorist where we might expect the pluperfect (§ 528, 1).

SUMMARY

NOTE 2. — The tenses of the indicative from the point of view of time, and the manner of viewing the action, may be grouped as follows: —

	PRESENT	PAST	FUTURE
CONTINUED	Present	Imperfect	Future (active and middle)
COMPLETED AND LASTING	Perfect	Pluperfect	Future Perfect
SIMPLY BROUGHT TO PASS	——	Aorist	Future (passive)

Occasionally the future active shows a distinction between action 'continued' and action 'brought to pass': as ἕξω *shall hold* (cf. ἔχω *hold*), σχήσω *shall obtain* (cf. ἔσχον *obtained*, § 529).

THE PRESENT TENSE

520. The present tense represents an action as going on at the present time: thus *γράφω I write* or *I am writing.*

1. So the present often expresses a customary action or a general truth: thus *νέᾱ γὰρ φροντὶς οὐκ ἀλγεῖν φιλεῖ the heart of youth is free from care* E. *Med.* 48.

521. Present Denoting a Continued State. — The present may denote a continued state as well as a single act. So the present of some verbs may admit two different English translations: thus *βασιλεύω rule* or *be ruler*, *νῑκῶ conquer* or *be victorious*, *φεύγω flee* or *be in exile*, *ἀδικῶ do wrong* or *be a wrong-doer*, *αἰσθάνομαι perceive* or *be cognizant of.*

NOTE. — So *ἥκω am come*, *arrive*, and *οἴχομαι am gone*, may regularly be translated as perfects.

522. Present with Adverbs like πάλαι. — When adverbs like *πάλαι long ago* are used with the present tense they

519 a (note 2). Homer occasionally forms a future directly from a second aorist (reduplicated) stem to emphasize the action as merely 'brought to pass': thus *πεπιθήσω I will persuade* him (i.e. convince his mind once for all) X 223.

mean that the action is continued from the past into the present (cf. in Latin *iam dudum*): as πάλαι σπεύδομεν *we have long been eager* Xn. *A.* 4, 8, 14.

SPECIAL MEANINGS OF THE PRESENT FROM THE CONTEXT

523. Attempted Action. — The context (§ 518) may imply that the present denotes only an attempted action (cf. § 527). Thus, δίδωμι *give* may mean also *offer*, πείθω may mean *try to persuade:* as σοὶ δ' Ἀγαμέμνων ἄξια δῶρα δίδωσι *Agamemnon offers you worthy gifts* I 261, ἐξελαύνετε ἡμᾶς ἐκ τῆσδε τῆς χώρᾱς *you are trying to drive us out of this country* Xn. *A.* 7, 7, 7.

524. Present with Future Meaning. — It may be implied by the context (§ 518) that an action expressed by the present tense will be completed in the future: thus εἰ αὕτη ἡ πόλις ληφθήσεται, ἔχεται καὶ ἡ πᾶσα Σικελίᾱ *if this city shall be captured, all Sicily as well is* (i.e. *is going to be*) *in their power* Th. 6, 91: so ἀπόλλυμαι *I am going to be put to death* Lys. 12, 14.

NOTE. — The present indicative of εἶμι *am going* (and its compounds) regularly has a future meaning. This meaning extends to other modes when used to represent the indicative in indirect discourse, and sometimes also to the participle when used to express purpose (§ 653, 5).

525. Historical Present. — In vivid narration the speaker may for the moment feel that he is living the past over again, and so may use the present tense in describing events already past (§ 518, 1): thus Θρασύβουλος . . . Φυλὴν χωρίον καταλαμβάνει ἰσχυρόν . . . ἐπιγίγνεται τῆς νυκτὸς χιὼν παμπληθής *Thrasybulus took* (lit. *takes*)

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524 a. In Homer εἶμι has both the present and the future meaning.

525 a. In Epic poetry the historical present is never found.

possession of Phyle, a stronghold. There came (lit. *comes*) *on during the night a great snowstorm* Xn. *Hell.* 2, 4, 2–3. *Δāρείου καὶ Παρυσάτιδος* γίγνονται *παῖδες δύο of Darius and Parysatis were* (lit. *are*) *born two sons* Xn. *A.* 1, 1, 1.

Note. — The historical present is freely interchanged with the past tenses, and should be regularly translated by a past tense in English: as *καὶ ὁ Λύκιος* ἤλασέ *τε καὶ ἰδὼν* ἀπαγέλλει *and Lycius rode* (*away*), *and, when he had seen, reported* Xn. *A.* 1, 10, 15.

THE IMPERFECT

526. The Imperfect represents an action as *going on* in past time: thus *ἔγραφον I was writing.*

1. Hence the imperfect often expresses a customary past action: thus *ἐπειδὴ δὲ ἀνοιχθείη,* εἰσῇμεν *but when* [the prison] *was opened, we used to go in* Pl. *Phaed.* 59 d.

SPECIAL MEANINGS OF THE IMPERFECT FROM THE CONTEXT

527. Attempted Action. — The context (§ 518) may imply that the imperfect denotes only an attempted action (cf. § 523) or what was likely to happen: thus Κλέαρχος *τοὺς αὑτοῦ στρατιώτᾱς* ἐβιάζετο *ἰέναι· οἱ δ' αὐτὸν ἔβαλλον Clearchus tried to force his own soldiers to move; but they pelted him with stones* Xn. *A.* 1, 3, 1. ἐκαινόμην *ξίφει· ἀλλ' ἐξέκλεψεν . . . Ἄρτεμις I was like to be slain with the sword; but Artemis stole me thence* E. *I.T.* 27.

Note. — **The Imperfect of a truth just realized, and the "Philosophical Imperfect."** — The imperfect in some expressions may be best rendered in English by the present: thus *καὶ τοῦτ' ἄρ' ἦν ἀληθές,* ᾐσθόμην, *φίλαι this then is true, as I perceive, my friends* (lit. *was* true, but all the time I did not realize it) E. *I.T.* 351. *διαφθεροῦμεν ἐκεῖνο . . . ὃ τῷ μὲν δικαίῳ βέλτῖον* ἐγίγνετο *we shall destroy that which* (as we agreed) *becomes better by justice* Pl. *Crit.* 47 d.

THE AORIST

528. The aorist (*ἀόριστος undefined*) represents the action as one that simply *took place* in past time: thus *ἔγραψα I wrote.*

1. *Aorist instead of Perfect or Pluperfect.* — Since the perfect and pluperfect in Greek are used only when the result of the action is lasting (§ 534), the aorist is often used where English would employ the perfect or pluperfect (especially in relative and temporal clauses): thus *τῶν οἰκετῶν οὐδένα κατέλιπεν, ἀλλ' ἅπαντα πέπρᾱκεν of his servants he* (*has*) *left not one, but has sold everything* Aeschin 1, 99. *Κῦρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησεν he sent for Cyrus from the government of which he had made* (lit. *made*) *him satrap* Xn. *A.* 1, 1, 2. *ἐπεὶ δὲ ἐτελεύτησε Δᾱρεῖος but when Darius* (*had*) *died* Xn. *A.* 1, 1, 3.

529. Inceptive Aorist. — The aorist of verbs whose present can denote a continued state (§ 521) may express the entrance into that state: thus *βασιλεύω rule* or *be king*, *ἐβασίλευσα ruled* or *became king;* so *ἔσχον held* or *got possession of* (*ἔχω hold*) *ἐδάκρῡσα wept* or *burst into tears* (*δακρύω weep, be in tears*).

Note. — **Aorist rendered by the Present.** — The Greeks sometimes used the aorist with an exactness which admits no English equivalent, and such examples must usually be rendered in English by the present tense: as *οὐκ ἂν δυναίμην, τὸ δὲ πρόθῡμον ᾔνεσα I could not do it, but I still approve your zeal* (lit. *approved* at the time you showed your zeal) E. *I.T.* 1023. So often *ἥσθην am pleased* (lit. *was pleased*, *ἐγέλασα laugh*(*ed*), *ᾤμωξα lament*(*ed*), and similar words. So also sometimes in impatient questions: as *τί οὖν . . . οὐ καὶ τὴν δύναμιν ἔλεξάς μοι why don't you tell me* (lit. *why didn't you tell me*) *about their force?* Xn. *Cy.* 2, 1, 4.

SPECIAL MEANINGS OF THE AORIST FROM THE CONTEXT

530. Gnomic Aorist. — From the context the aorist indicative may often be seen to express a general truth ("once true always true"): thus παθὼν δέ τε νήπιος ἔγνω *even a fool learns by experience* Hes. *O.D.* 218. ἢν δέ τις τούτων τι παραβαίνῃ ζημίᾱν αὐτοῖς ἐπέθεσαν *but if anybody transgresses any one of these* laws *they impose a penalty upon such persons* Xn. *Cy.* 1, 2, 2.

531. Aorist Imagined as Future. — The time of the aorist is sometimes vividly imagined as future (§ 518): thus ἀπωλόμην ἄρ' εἴ με δὴ λείψεις *I perish if you leave me* E. *Alc.* 386.

THE FUTURE

532. The future denotes that an action will take place at a future time: thus γράψω *I shall write* (or *shall be writing*).

Note. — For the second person of the future implying a permission or a mild command see § 583, note 1.

533. Periphrastic Future. — A periphrastic future (denoting a present intention) is formed by combining the various forms of μέλλω *be about to* with the present or future (rarely the aorist) infinitive (§ 549, 1): thus ὑμᾶς μέλλω ἄγειν *I am going to lead you* Xn. *A.* 5, 7, 5. μέλλω γὰρ ὑμᾶς διδάξειν *for I am going to inform you* Pl. *Ap.* 21 b.

1. So the past tenses of μέλλω are similarly used to express a past intention: as πορεύεσθαι ἔμελλον *they*

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530 a. Homer sometimes uses the (gnomic) aorist in similes: thus ἤριπε δ' ὡς ὅτε τις δρῦς ἤριπεν *he fell as when an oak falls* (lit. *fell*).

were intending to proceed Xn. *A.* 3, 5, 17. ἔμελλε καταλύειν *he was about to halt for the night* Xn. *A.* 1, 8, 1.

Note. — The simple future appears from the context sometimes to be used like the periphrastic future to express a present intention: as αἶρε πλῆκτρον, εἰ μαχῇ *raise your spur if you're going to fight* Ar. *Av.* 759. εἰ . . . πιστεύσομεν *if we are going to trust* Xn. *A.* 1, 3, 16.

THE PERFECT AND THE PLUPERFECT

534. The perfect, in Greek, represents an action as *completed and lasting* at the present time; the pluperfect as *completed and lasting* at a past time: thus γέγραφα *I have written* (and the writing now stands), ἐγεγράφη *I had written* (and the writing stood completed). ἐτύγχανε γὰρ ἐφ' ἁμάξης πορευόμενος διότι ἐτέτρωτο *for he happened to be traveling on a wagon because he had been* (and still was) *wounded* Xn. *A.* 2, 2, 14.

535. Perfect with Present Meaning. — In the perfect system of many verbs the duration of the result (§ 534) rather than the completion of the act is the more prominent, so that the perfect is best rendered in English by the present (and the pluperfect by the English imperfect): thus

βέβηκα (βαίνω) *be gone* or *stand* (*have stepped*)
δέδοικα (root δοι-, δει-, δι-) *be afraid* (*have been frightened*, cf. § 494, 3)
κέκτημαι (κτῶμαι) *possess* (*have acquired*)
μέμνημαι (μιμνῄσκω) *remember* (*have reminded myself*)
οἶδα (cf. εἶδον *saw*) *know* (*have seen* or *perceived*)
ἕστηκα (ἵστημι) *stand* (*have set myself*, cf. § 494, 3)
πέποιθα (πείθω) *trust* (*have persuaded myself*, cf. § 494, 2)
πέφῡκα (φύω) *am by nature* (*have been produced*, cf. § 494, 3), and many others.

536. Periphrastic Perfect. — 1. Other forms of the perfect, besides those already noted (§§ 226; 227; 221, 1),

are sometimes found expressed periphrastically: thus *τὸ πρᾶγμ' εἰμὶ τοῦτο δεδρᾱκώς I am the one who has done this deed* Dem. 21, 104.

2. The aorist (rarely the perfect) participle with the present or imperfect of *ἔχω have* is sometimes used as the equivalent of the perfect or pluperfect: thus *ὅς σφε νῦν ἀτῑμάσᾱς ἔχει who has now dishonored her* E. *Med.* 33. *πολλὰ χρήματα ἔχομεν ἀνηρπακότες we have plundered much property* (lit. *have, having plundered*) Xn. *A.* 1, 3, 14.

SPECIAL MEANINGS OF THE PERFECT FROM THE CONTEXT

537. Perfect Imagined as Future. — The time of the perfect is sometimes vividly imagined as future (§ 518, 1): thus *κἂν τοῦτ', ἔφη, νῑκῶμεν, πάνθ' ἡμῖν πεποίηται* "*if we are victorious in this,*" *he said,* "*everything has been accomplished* (i.e. *will have been accomplished*) *by us*" Xn. *A.* 1, 8, 12.

THE FUTURE PERFECT

538. The future perfect denotes that an action will be completed (and lasting) at a future time: as *γεγραφὼς ἔσομαι I shall have written, γεγράψεται it will have been written* (and will stand written).

For the periphrastic forms of the future perfect see § 230.

Note. — The future perfect (as well as the other portions of the perfect system) may emphasize the duration of the result of an action (§ 534); hence a good many verbs, because of their meaning, regularly employ the future perfect instead of the future (see § 729): as *νομίζετε . . . ἐμὲ κατακεκόψεσθαι you must believe that I shall be cut to pieces* Xn. *A.* 1, 5, 16. *ὅτᾱν δὴ μὴ σθένω, πεπαύσομαι when I have not strength, then shall I stop* S. *Ant.* 91.

So also commonly with the verbs whose perfect has present meaning (§ 535) *μεμνήσομαι shall remember* (*μέμνημαι remember*), *ἑστήξω shall stand* (*ἕστηκα stand*) etc.

TENSES OF OTHER MODES THAN THE INDICATIVE

539. The tenses of the indicative mode only (and of other modes representing the indicative in indirect discourse, § 551) really *denote* time; in the other modes, the tenses (with the very limited exception of the future, see § 548) do not denote time, but only the manner of viewing the action, whether *continued* (present), or *completed* (perfect), or simply *brought to pass* (aorist).

Time may be *implied* either by the mode (see §§ 554; 557; 560) or by the context (see §§ 541–547, and cf. 519 note 1) but it is not denoted by the tense.

THE PRESENT

540. The present tense in modes other than the indicative represents an action as *going on* (at any time); as *γράφειν to be writing*, *ἐὰν γράφω if I be engaged in writing*, *γράφε be writing* (in the future, § 560), *γράφων writing.*

TIME IMPLIED BY THE CONTEXT

541. Relation of time with the principal verb may be indicated by the context (§ 539): as *ὁπότε θύοι ἐκάλει whenever he was engaged in sacrifice he used* (i.e. at the same time) *to invite* his friends Xn. *Mem.* 2, 9, 4. *εἰ δὲ παρὰ ταῦτα ποιοῖεν, κολάζειν but if they act contrary to this, to punish them* (i.e. afterwards) Xn. *Cy.* 1, 6, 33.

542. Present Participle. — Especially with the present participle the context usually shows that its time is the same as that of the principal verb: as ἔχων ὁπλίτᾱς ἀνέβη *he went up with* (lit. *having*) *hoplites* Xn. *A.* 1, 1, 2. παρὼν ἐτύγχανε *he happened to be present* Xn. *A.* 1, 1, 2.

1. But sometimes the context shows that the present participle refers to a time prior to that of the principal verb (the so-called "Participle of the Imperfect"): as οἱ Κῡ́ρειοι πρόσθεν σὺν ἡμῖν ταττόμενοι νῦν ἀφεστήκᾱσιν *the troops of Cyrus who were formerly marshaled with us have now deserted* Xn. *A.* 3, 2, 17. παρὼν ἐρῶ *since I was present, I will tell* S. *Ant.* 1192.

THE AORIST

543. The aorist tense in modes other than the indicative represents the action simply as *brought to pass* (at any time): as γράψαι *to write*, ἐὰν γράψω *if I write*, γράψον *write* (impv., § 560), γράψᾱς *having written* (or *writing*): thus εἶπε δ' ἐπευξάμενος *he spoke in prayer* Z 475. οὗτος οὔτε τοὺς θεοὺς δείσᾱς οὔτε Κῦρον τεθνηκότα αἰδεσθεὶς . . . ἡμᾶς κακῶς ποιεῖν πειρᾶται *this man, without any fear of the gods, or respect for Cyrus, who is now dead, is trying to injure us* Xn. *A.* 3, 2, 5. βουλοίμην δ' ἂν . . . λαθεῖν αὐτὸν ἀπελθών *I should like to get away without his knowledge* Xn. *A.* 1, 3, 17.

TIME IMPLIED BY THE CONTEXT

544. Relation of time with the principal verb may be indicated by the context (§ 539): as τῷ ἀνδρὶ ὃν ἂν ἕλησθε πείσομαι *I shall obey the man whom you choose* (i.e. shall have chosen) Xn. *A.* 1, 3, 15. θαυμαστὸν

δὲ φαίνεταί μοι καὶ τὸ πεισθῆναί τινας it seems to me wonderful too that some people have been persuaded (lit. *the being persuaded of some people*) Xn. *Mem.* 1, 2, 1.

545. Aorist Participle. — Especially with the aorist participle the context often shows that it refers to a time prior to that of the principal verb: as *ταῦτα δὲ ποιήσᾱς διέβαινε when he had done this he proceeded to cross* Xn. *A.* 1, 4, 17. *καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἤλασε when he had come down* (from the mountains) *he marched through this plain* Xn. *A.* 1, 2, 23 (but cf. § 543, last three examples).

THE PERFECT

546. The perfect tense in modes other than the indicative represent an action as *completed* (at any time): as *γεγραφέναι to finish writing*, *ἐὰν γεγράφω if I shall finish writing*, *γεγράφθω let it stand written*, *γεγραφώς having written*, *τὰ γεγραμμένα the* things *written*, *τῆς γὰρ ἐπιούσης νυκτὸς πάντα ταῦτα δεῖ πεπρᾶχθαι to-night all this must be completed* Pl. *Crit.* 46 a.

TIME IMPLIED BY THE CONTEXT

547. It usually happens that an action described by the perfect as completed has taken place at a time preceding that of the principal verb (cf. § 539): thus *οὐδὲ βουλεύεσθαι ἔτι ὥρᾱ, ἀλλὰ βεβουλεῦσθαι it is time no longer to deliberate, but to decide* Pl. *Crit.* 46 a. *ἔλεγον πάντα τὰ γεγενημένα they told all that had happened* (i.e. previously) Xn. *A.* 6, 3, 11 (cf. § 546, last example).

THE FUTURE (AND FUTURE PERFECT)

548. The modes of the future (and future perfect) other than the indicative are devoted almost wholly to representing the future indicative in indirect discourse (§ 551); this is the only use of the future optative (which is a comparatively late development, see § 548 a); the future infinitive is almost always so used, and the future participle often. Yet a desire to emphasize the idea of futurity (or present intention) has led to the occasional use of the future infinitive as a substantive, and, more often, of the future participle as an ordinary adjective.

549. Future Infinitive as a Substantive. — The future infinitive (denoting future time relative to the principal verb) is sometimes used as a substantive when it is desired to emphasize the idea of futurity; as *πολλοῦ δέω ἐμαυτόν γε ἀδικήσειν I am certainly far from intending to wrong myself* Pl. *Ap.* 37 b.

1. *With μέλλω.* — So often the future infinitive is used with *μέλλω am about to* to emphasize the future idea (as in English many people say incorrectly "I meant to have written" for "I meant to write" from a feeling that "meant" does not sufficiently express the past idea): thus *μέλλω γὰρ ὑμᾶς διδάξειν for I am about to inform you* Pl. *Ap.* 21 b.

2. *With Verbs of Promising, etc.* — So with verbs (and verbal expressions) meaning to *hope*, *expect*, *promise*, *swear*, and the like, the idea of a future realization of the hope or promise often leads to the use of the future infinitive. Both the present and aorist, however, are also found with these verbs. The negative is regularly *μή* (§ 431, 1): thus

548 a. In Epic poetry the future optative is never found.

ὑπισχνεῖται ἡμιόλιον πᾶσι δώσειν he promised to give to all half as much again Xn. *A.* 1, 3, 21. *τὸν ἐκ ποίᾱς πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν from what city is the general to come whom I expect to do this?* Xn. *A.* 3, 1, 14. *ἠγγυᾶτο μηδὲν αὐτοὺς κακὸν πείσεσθαι he pledged himself that they should suffer no harm* Xn. *A.* 7, 4, 13. *ἐλπίδας ἔχει καλῶς ἔσεσθαι he has hopes that all will be well* Xn. *A.* 4, 3, 8. (Cf. *μίᾱ* [*ἐλπὶς*] *σωθῆναι one hope of being saved* Xn. *A.* 2, 1, 19.)

Note. — The future infinitive with verbs of *promising*, etc. (§ 549, 2) is often explained as indirect discourse (§ 671), but the fact that it takes *μή* as its regular negative points to its use here as the ordinary object infinitive.

550. Future Participle. — The future participle is used only when it is desired to emphasize the idea of future time (or present intention, § 533, note) relatively to the principal verb: thus *ἦλθε . . . λῡσόμενός τε θύγατρα he came to ransom his daughter* (lit. *about to ransom*) A 13. *ὁ ἡγησόμενος οὐδεὶς ἔσται there will be nobody who will lead us* Xn. *A.* 2, 4, 5.

TENSES IN INDIRECT DISCOURSE

551. When the optative, infinitive, or participle stands in indirect discourse (§ 670 ff.), each tense represents the same tense of the direct discourse, except that the present infinitive or participle may stand for the imperfect indicative, and the perfect infinitive or participle for the pluperfect indicative, since those tenses have only the indicative mode; cf. also § 675, note: thus (Present) *ἔγνωσαν . . . ὅτι κενὸς ὁ φόβος εἴη they learned that their fear was groundless* (i.e. *ἔστι*) Xn. *A.* 2, 2, 21. *ἀπιέναι φησίν he says he is going away* (i.e. *ἄπειμι*) Xn. *A.* 2, 2, 1. *ἰᾶσθαι αὐτὸς τὸ τραῦμά φησιν he says that he himself treated*

the wound (i.e. *ἰώμην*, impf.) Xn. *A.* 1, 8, 26. *ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα he heard that Cyrus was in Cilicia* (i.e. *ἐστί*) Xn. *A.* 1, 4, 5. *οἶδα δὲ κἀκείνω σωφρονοῦντε ἔστε Σωκράτει συνήστην I know that even they two kept within bounds so long as they associated with Socrates* (i.e. *ἐσωφρονείτην*, impf.) Xn. *Mem.* 1, 2, 18.

(Aorist) *Μένωνι δὲ καὶ δῶρα ἐλέγετο πέμψαι he was said actually to have sent presents to Menon* (i.e. *ἔπεμψεν*) Xn. *A.* 1, 4, 17.

(Perfect) *Ὁμολογεῖς οὖν περὶ ἐμὲ ἄδικος γεγενῆσθαι do you admit that you have been a wrong-doer against me?* (i.e. *γεγένησαι*) Xn. *A.* 1, 6, 8. *καταλαμβάνουσι . . . τὰ πλεῖστα διηρπασμένα they found that most things had been plundered* (i.e. *διήρπασται*) Xn. *A.* 1, 10, 18.

(Future) *ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέᾱ μέγαν he said that the advance would be against the great king* (i.e. *ἔσται*) Xn. *A.* 1, 4, 11. *ἡγεῖτο γὰρ ἅπαν ποιήσειν αὐτὸν εἴ τις ἀργύριον διδοίη for he thought that [Theognis] would do anything, if anybody offered him money* (i.e. *ποιήσει, ἐάν τις . . . διδῷ he will do, if anybody offers* Lys. 12, 14.

1. When verbs stand in indirect discourse they denote the same time *relatively to the verb on which they depend* as was denoted by the tense (§ 539) of the direct discourse which they represent. See the preceding examples.

USES OF THE FINITE MODES

552. In the following pages the various uses of the finite modes are described in detail, but, for the sake of completeness, a brief summary of the uses of each mode is here given.

THE INDICATIVE MODE

553. The indicative mode is used in statements of fact: thus *βασιλεύω I am king*, *Δᾱρεῖος ἠσθένει Darius was ill.*

1. A fact may be assumed for purposes of argument: thus *καὶ δὴ τεθνᾶσι* (suppose that) *they are dead* E. *Med.* 386. So regularly in conditions *εἴπερ ἦν ἀνὴρ ἀγαθός if* (i.e. assuming that) *he was a good man*, etc. Lys. 12, 48.

For the semi-dependent indicative in object clauses and clauses of fearing see §§ 593 and 594, 1.

2. The past tenses of the indicative, probably from their use in conditions contrary to fact (§ 606) (although there was originally no such idea in the usage, cf. § 553, 1), have come to be used also to express hopeless wishes (§ 588) and unaccomplished purpose (§ 590, note 4).

3. Further, *ἄν* (or *κε*) may be added to the past tenses of the indicative to give them a potential meaning (§ 565).

THE SUBJUNCTIVE MODE

554. The Subjunctive mode looks always toward the future (thus having the value of a primary tense, when it is used independently, § 517, 2).

555. The uses of the subjunctive may be grouped under two great divisions: the Volitive Subjunctive (which expresses an action as *willed*), and the Anticipatory Subjunctive (which anticipates an action as an immediate future possibility), a use in which the subjunctive is closely related to the future indicative (see § 562 a and compare §§ 563 a; 576 a; 594, 1 note).

No hard and fast line, however, can be drawn between these two uses of the subjunctive.

NOTE. — In the earlier language (i.e. in Homer) the anticipatory subjunctive (with or without κε or ἄν) was not infrequently used in independent clauses (§ 562 a), but in this use it was soon crowded out by the future indicative, and only a few relics of this use are to be found in Attic Greek, but in dependent clauses (e.g. conditions and relative clauses) it continued to be regularly used.

556. The uses of the subjunctive may be summarized as follows: —

INDEPENDENT

In exhortations (§ 585) and prohibitions (§ 584).
In deliberative questions (§ 577).
In cautious future assertions with *μή* and *μὴ οὐ* (§ 569, 1).
In strenuous future denials with *οὐ μή* (§ 569, 2).

DEPENDENT

In purpose clauses (§ 590).
After words of fearing (§ 592).
In the protasis of a future more vivid (§ 604) or a present general condition (§ 609).
In relative clauses of anticipation (future, §§ 623; 526–7) or of general possibility (present, § 625).

THE OPTATIVE MODE

557. The optative mode may be briefly characterized as a more remote subjunctive. Hence, in its independent uses, and in most of its dependent uses, it commonly looks toward the future, but more remotely than the subjunctive, and often from the point of view of past time (cf. § 517, 2).

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556 a. For the independent use of the (anticipatory) subjunctive in Homer see § 562 a.

558. The uses of the optative may be grouped under three heads: (1) the Optative of Wish (corresponding to a remote volitive subjunctive, § 555) which expresses an action as *desired*, but not actually willed to happen; (2) the Potential Optative (corresponding to a remote anticipatory subjunctive, § 555), which expresses what the speaker regards as a more or less remote possibility (see note 1); (3) the Optative in Indirect Discourse, which is a development peculiar to Greek.

NOTE 1. — In earlier Greek the simple optative could be used potentially, but very soon the adverb ἄν (epic κε) came to be regularly used with it, and the use of the potential optative was extended far beyond its original bounds (cf. § 563 and the examples).

NOTE 2. — The name *optative* comes from the use of the mood in wishes (Latin *opto* wish).

559. The following are the various uses of the optative in Attic Greek: —

INDEPENDENT

In wishes (§ 587).

Potential optative with ἄν (or κε) (§ 563).

DEPENDENT

In future less vivid conditions (§ 605).

In past general conditions (§ 610).

In relative clauses of remote possibility (future, §§ 624; 626–7), or of general possibility (past, § 625).

In indirect discourse (including indirect questions) after a secondary tense (§ 673).

In purpose clauses after a secondary tense (§ 590).

In clauses of fearing after a secondary tense (§ 592).

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559 a. For the potential optative without κε or ἄν in Homer, see 563 a.

THE IMPERATIVE MODE

560. The imperative mode (in all tenses) refers always to the future. It is used in commands (§ 583) and prohibitions (§ 584).

STATEMENTS

561. 1. Statements of *fact* (what *is*, *was*, or *will be*) stand in the indicative mode.

2. Statements of *opinion* (what *may be*, *can be*, *might be*, *could have been*, and the like) stand in the optative mode with *ἄν*, or in a past tense of the indicative with *ἄν*.

The details of usage are given in the following sections (§§ 562–568).

Note. — Two special forms of statement are described in § 569.

562. Statements of Fact. — A statement of fact is in the indicative mode; the negative is *οὐ*: thus *ἀναβαίνει* ὁ Κῦρος *Cyrus goes up*, *ἠσθένει* Δᾱρεῖος *Darius was ill*, *ἔσται ἐπὶ τῷ ἀδελφῷ he will be in the power of his brother*, *οὐκ ᾐσθάνετο he did not perceive*.

563. Potential Optative. — A statement of a future possibility, propriety, or likelihood, as an opinion of the

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562 a. In Homer the subjunctive is sometimes used like the future indicative (cf. § 555) in (anticipatory) statements of fact (negative *οὐ*): thus *οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι for never yet did I see such men, nor shall I ever see them* A 262.

563 a. The epic language is very rich in forms of future statement, for besides the future indicative and the optative with *ἄν* (or *κε*) we have also the subjunctive alone, the optative alone, the subjunctive with *κε* (or *ἄν*), and even sometimes the future indicative with *κε* (or *ἄν*). By this variety many shades of meaning are expressed which have no equivalent in English. The subjunctive in this use comes very close to the future indicative (§ 562 a), but seems rather to anticipate the future possibility

speaker, stands in the optative mode with ἄν (Potential Optative); the negative is οὐ: thus πολλὰς ἂν εὕροις μηχανάς *many devices you could find* E. *And.* 85. ἴσως ἂν οὖν δόξειεν ἄτοπον εἶναι *now perhaps it may seem strange* Pl. *Ap.* 31 c. οὐκ ἂν οὖν θαυμάζοιμι *now I shouldn't wonder* Xn. *A.* 3, 2, 35. οὐκ ἂν μεθείμην τοῦ θρόνου *I couldn't* (i.e. *won't*) *give up the throne* Ar. *Ran.* 830.

The apodosis of a future less vivid condition (§ 605) is regularly expressed by the potential optative.

Note.—Observe that the potential optative may express all shades of opinion, from mere suggestion of possibility to ideal certainty, and the English rendering should be made to suit the context.

564. But a statement of a future (or present) possibility, necessity, or likelihood, can be expressed more exactly as a fact (§ 562) by a present or future tense of the indicative of a verb meaning *be possible* or *necessary*, and a dependent infinitive denoting what is possible or necessary to be or to be done: thus δύναμαι συνεῖναι τοῖς πλουσιωτάτοις *I can associate with the very richest* (but as an opinion συνείην ἄν) Lys. 24, 9. ἔξεστιν ὑμῖν πιστὰ λαβεῖν παρ' ἡμῶν *it is possible for you to receive pledges from us* (λάβοιτε ἄν) Xn. *A.* 2, 3, 26. ὑμᾶς δ' αὖ ἡμῖν δεήσει ὀμόσαι *it will be necessary for you to swear to us* (ὀμόσαιτε ἄν) Xn. *A.* 2, 3, 27.

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than to state the future fact. Examples are: (Fut. indic.) ὥς ποτέ τις ἐρέει *thus some one shall say* Z 462. (Fut. indic. with κε) καί κέ τις ὧδ' ἐρέει *and thus some one may say* Δ 176. (Subjunctive) καί ποτέ τις εἴπῃσιν *and some day some one may say* Z 459. (Subjunctive with κε or ἄν) καὶ δέ κέ τοι εἴπῃσι *and he will tell to you* δ 391. (Optative) οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι *for nothing else more sad could I endure* T 321. (Optative with κε or ἄν) ἐμοὶ δὲ τότ' ἂν πολὺ κέρδιον εἴη *but for me then 'twould be better far* X 108.

563 b. The optative without ἄν in a potential use is rarely found in other poets besides Homer: see S. *Ant.* 605.

NOTE 1. — Observe that the difference between *ἔξεστί σοι ἰδεῖν* and *ἴδοις ἄν you can see* is that the former states the possibility as a *fact*, the latter states what the speaker *thinks* is a possibility.

NOTE 2. — Observe that if *ἄν* is used with the optative of a verb denoting possibility, propriety, or the like, it shows that the possibility or propriety is stated as something which, in the opinion of the speaker, might or could exist (cf. § 567 note): as *οὐκ ἂν δυναίμεθα ἄνευ πλοίων διαβῆναι we could not have the power to cross* (i.e. *could not possibly cross*) *without boats* Xn. *A*. 2, 2, 3.

565. Potential Indicative. — A statement of a past or present possibility or necessity, as an opinion of the speaker, stands in a past tense of the indicative with *ἄν* (Potential Indicative); the negative is *οὐ*: thus *θᾶττον ἢ ὥς τις ἂν ᾤετο quicker than anybody would have thought* Xn. *A*. 1, 5, 8. *ὕπο κεν ταλασίφρονά περ δέος εἷλεν fear might have seized even a stout-hearted man* Δ 421. *ἐβουλόμην ἄν I could wish.*

The apodosis of a condition contrary to fact (§ 606) is regularly expressed by the potential indicative or an equivalent statement (§ 567).

566. But a statement of a past possibility, necessity, or likelihood, can be expressed more exactly as a fact (§ 562) by a past tense of the indicative of a verb meaning *be possible* or *necessary* and a dependent infinitive denoting what was possible or necessary to be or to be done: thus *ἔδει ῥοφοῦντα πίνειν ὥσπερ βοῦν it was necessary to drink in gulps like an ox* Xn. *A*. 4, 5, 32. *χρῆν γὰρ Κανδαύλῃ γενέσθαι κακῶς for Candaules was bound to get into trouble*

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565 a. In Homer the context sometimes shows that the potential optative, usually with the help of an adverb, may be used in stating a past possibility (which in Attic would be expressed by the potential indicative, § 565): as *ἔνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον then you could not see* (i.e. *would not have seen*) *god-like Agamemnon slumbering* Δ 223. (Cf. § 606 b.)

Hdt. 1, 8. *διαφυγεῖν οὐκ ἐδύνατο he could not escape* Lys. 1, 27.

567. But nine times out of ten the existence of a past possibility or necessity is stated only to show that what "might have been" or "ought to have been done" did not actually take place; hence such statements usually imply a "contrary to fact" idea (as, "he might have gone," but the fact is he did not go). (Such a statement is often used as the apodosis of a condition contrary to fact, § 606): thus *τῷ δὲ Ἐρατοσθένει ἐξῆν εἰπεῖν ὅτι οὐκ ἀπήντησεν it was possible for Eratosthenes to say* (i.e. "Eratosthenes might have said") *that he had not met him* Lys. 12, 31. *ἐχρῆν τὸν Σωκράτην μὴ πρότερον τὰ πολιτικὰ διδάσκειν τοὺς συνόντας ἢ σωφρονεῖν Socrates ought not to have taught his associates politics in preference to self-control* Xn. *Mem.* 1, 2, 17. *χρῆν γὰρ ἄλλοθέν ποθεν βροτοὺς παῖδας τεκνοῦσθαι mortals ought to beget children from some other source* (but they do not) E. *Med.* 573.

Observe that in such expressions the aorist infinitive refers always to a single act (usually in past time), while the present infinitive refers to continued or repeated action either present or past (cf. § 539).

Note. — Observe that the mere statement of a past possibility or necessity may always suffice to imply that the possible or necessary event did not occur: as εἶδες ἄν *you might have seen* (if you had been present), or ἐξῆν ἰδεῖν *it was possible to see* (if you had been present). If ἄν is used with a past tense of the indicative of a verb denoting possibility, propriety, or the like, it shows that the possibility or propriety is stated not as a fact, but as something which might or could have existed (cf. § 564 note 2): as ἐξῆν ἂν ἰδεῖν *it would* (or *might*) *have been possible to see.* Compare οὐκ ἂν ἑτέρων ἔδει σοι μαρτύρων *you would not have any need of other witnesses* (but as it is, you do need them) Lys. 7, 22, and εἴπερ ἦν ἀνὴρ ἀγαθός, ἔχρην ἂν . . . μὴ παρανόμως ἄρχειν *if he had been a good man, he would have had to rule with-*

out transgressing the laws (but a bad man is under no such obligation) Lys. 12, 48, with χρῆν δ' αὐτὸν . . . προθῡμίᾱν ἔχειν *he ought to have had zeal* (but did not have) Lys. 12, 50.

1. The expressions which may be used to denote a past possibility or necessity (without ἄν) are very numerous; some of the most common of them are the following: ἔδει, χρῆν or ἐχρῆν *it was necessary*, εἰκὸς ἦν *it was likely*, προσῆκε, ἔπρεπε *it was fitting*, ἐξῆν *it was possible*, ἔμελλον *was likely to*, and many adjectives with ἦν, such as δίκαιον ἦν *it was just*, ἄξιον ἦν *it was proper*, αἰσχρὸν ἦν *it was shameful*, οἷός τ' ἦν *was possible*, and many others (cf. *oportebat*, *decebat*, and the like, in Latin).

568. Statements of Past Recurrent Action. — A statement of an indefinitely recurrent past action, which would take place only under certain circumstances, stands in a past tense of the indicative with ἄν: thus ἀναλαμβάνων οὖν αὐτῶν τὰ ποιήματα . . . διηρώτων ἂν αὐτοὺς τί λέγοιεν *so, taking up their compositions, I would ask* (if ever an opportunity occurred) *them what they meant* Pl. *Ap.* 22 b. εἴ τις αὐτῷ δοκοίη . . . βλᾱκεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἄν *if any one seemed to him to be lazy, he would pick out the proper man, and strike him* Xn. *A.* 2, 3, 11.

Note. — Observe that this form of statement does not necessarily express the occurrence as a fact, but only as what *could* or *would* take place (and undoubtedly did take place) if circumstances demanded. Hence it is easily explained as a special use of the potential (§ 565) indicative.

569. 1. **Subjunctive with μή and μὴ οὐ.** — In Plato, and sometimes in other writers, a cautious suggestion is occasionally expressed by the subjunctive with μή (negatively μὴ οὐ, § 432): thus μὴ ὡς ἀληθῶς ταῦτα σκέμματα ᾖ τῶν ῥᾱδίως ἀποκτιννύντων *may not these really prove to be the considerations of those who thoughtlessly put men to death?* Pl. *Crit.* 48 c. ἀλλὰ μὴ οὐ τοῦτ' ᾖ χαλεπόν *but possibly this may not be so difficult* Pl. *Ap.* 39 a.

In origin these expressions are doubtless questions (§ 576 a), but they are usually printed without the mark of interrogation.

2. **οὐ μή with the Subjunctive (or Future Indicative).** — An emphatic future denial (which sometimes borders on a prohibition, § 584) may be expressed by the subjunctive (or rarely the future indicative) with *οὐ μή*: thus *οὐκέτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν the king will no longer be able to overtake us* Xn. *A*. 2, 2, 12. *οὐ μὴ δυσμενὴς ἔσῃ φίλοις you shall not be hostile to your friends* E. *Med.* 1151. *οὐ γὰρ μὴ ἀπώσεται for she will not possibly reject it* Hdt. 1, 199.

QUESTIONS

DIRECT QUESTIONS

570. Direct Questions may be divided into two classes: (1) 'Yes' or 'No' Questions, in which the question is asked by the verb, and (2) Word Questions, in which the question is asked by some interrogative pronoun, adjective, or adverb. The latter class cannot be answered by 'yes' or 'no.'

'YES' OR 'NO' QUESTIONS

571. A 'yes' or 'no' question may sometimes have the same form as a statement, and the fact that it is a question is determined wholly by the context: thus *ἔστιν ὅ τι σε ἠδίκησα; is there any matter in which I have wronged you?* Xn. *A*. 1, 6, 7.

1. More often the interrogative meaning is made clearer by means of certain adverbs (*ἦ, ἆρα*): thus *ἦ καὶ περὶ ἵππους οὕτω σοι δοκεῖ ἔχειν; Do you really think this is the case also with horses?* Pl. *Ap*. 25 a. *ἆρ' εἰσίν; ἆρ' οὐκ εἰσί; Are they (living)? Are they not?* E. *I. T.* 577.

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571 a. In Homer the regular interrogative word in 'yes' or 'no' questions is *ἦ*: thus *ἦ ἔτι καὶ χρῡσοῦ ἐπιδεύεαι; Do you yet lack for gold besides?* B 229.

Such questions merely ask for information and do not imply any previous assumption on the part of the speaker.

572. Questions with οὐ and μή. — The negative adverbs *οὐ* and *μή* (§ 431) either alone or combined with other interrogative adverbs are used also in questions.

1. A question introduced by *οὐ* (or by *ἆρ᾽ οὐ* or *οὐκοῦν*) asks whether a fact is *not* so, and expects the answer 'yes': thus *οὐχ οὕτως ἔχει; Is it not so?* (i.e. "I think it is so; pray tell me if it is not so") Pl. *Ap.* 27 c. *οὐκ ἐλᾷς; Won't you move on?* (i.e. "I think you will") Ar. *Nub.* 1298.

2. A question introduced by *μή*, *ἆρα μή*, or *μῶν* (= *μὴ οὖν*), implies uncertainty (or even apprehension) on the part of the speaker: thus *ἆρά γε μὴ ἐμοῦ προμηθῇ; Are you not perhaps concerned for me?* (i.e "I don't think you ought to be, but I have a feeling that you possibly are") Pl. *Crit.* 44 e. *μῶν προσῆκέ σοι; Is it not perhaps possible that he was related to you?* E. *I.T.* 550.

Note. — When *οὐ* is used in a question introduced by *μή* it modifies some particular word (§ 431, 3): thus *μῶν οὐ πέποιθας; Is it possible that you don't believe me?* E. *Med.* 732.

573. Rhetorical Questions. — The context often shows that a question is asked merely for effect, with the knowledge that the answer must be 'no.' Such questions are often (but not always) introduced by *μή*: as *μὴ αὐτὸν οἴῃ φροντίσαι θανάτου καὶ κινδύνου; Think you that he considered death and danger?* ("Of course you do not") Pl. *Ap.* 28 d. *ἄλλοι δέ ἄρα αὐτάς οἴσουσι ῥᾳδίως; Will others then bear them easily?* ("Far from it!") Pl. *Ap.* 37 d.

Note. — The words *ἄλλο τι ἤ* (or sometimes only *ἄλλο τι*, the *ἤ* being omitted), meaning literally (*Is it*) *anything else than*, are not infrequently used to introduce a question which the speaker feels must be answered by 'Yes': thus *ἄλλο τι ἢ οὐδὲν κωλύει παριέναι; There's*

nothing to stop our passing along, is there? Xn. *A*. 4, 7, 5. ἄλλο τι φιλεῖται ὑπὸ τῶν θεῶν; *Isn't it loved by the gods?* Pl. *Euthyphro* 10 d.

ALTERNATIVE QUESTIONS

574. Direct alternative questions are commonly introduced by πότερον (πότερα) . . . ἤ (Latin, *utrum* . . . *an*) *whether* . . . *or*, or separated by ἤ alone: thus πότερον ἐᾷς ἄρχειν ἢ ἄλλον καθίστης; *Do you let him rule or do you appoint another?* Xn. *Cy*. 3, 1, 12. φῂς ἢ οὔ; *Do you say yes or no?* Pl. *Ap*. 27 d.

Note. — The first part of a double question is sometimes omitted (cf. Latin *an* in questions): thus ἐπιστάμενος πάλαι ἀπεκρύπτου· ἢ ὀκνεῖς, ἔφη, ἄρξαι; "*You have been concealing your knowledge this long time.* (Is there some hidden reason for this) *or do you hesitate to begin?" said he.* Xn. *Mem*. 2, 3, 14.

WORD QUESTIONS

575. A question may be expressed by any interrogative pronoun, adjective, or adverb: thus τίς ἀγορεύειν βούλεται; *who wishes to speak?* τί εἶπε; *what did he say?* τίνος ἕνεκα καλεῖ μέ τις; *what will anybody invite me for?* ποίᾱς συμμαχίᾱς δεόμεθα; *what kind of alliance do we want?* πότε ἦλθεν; *when did he come?*

Note 1. — In Greek, unlike English, the interrogative word is often connected with some subordinate word of the sentence instead of with the principal verb: thus τὸν ἐκ ποίᾱς πόλεως στρατηγὸν προσδοκῶ ταῦτα πρᾱ́ξειν; *From what sort of a city must the general be whom I expect to do this?* (lit. *the general from what sort of a city do I expect will do this?*) Xn. *A*. 3, 1, 14. For τί μαθών and τί παθών, see § 653, note 4.

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574 a. Homer, in alternative questions (both direct and indirect) uses ἤ (ἠέ) . . . ἦ (ἦε) (never πότερον . . . ἤ); and ἦ (ἦε) may also be used alone: thus ἤ ῥά τι ἴδμεν ἐνὶ φρεσίν, ἦε καὶ οὐκί; *Do we know at all, or do we not?* δ 632. ψεύσομαι ἦ ἔτυμον ἐρέω; *shall I speak falsely or speak the truth?* K 534.

NOTE 2. — Greek sometimes condenses two interrogatives into one sentence: thus τίς πόθεν εἰς ἀνδρῶν; *Who are you, and from where among men do you come?* α 170. πῶς ἐκ τίνος νεὼς . . . ἥκετε; *In what way and from what ship have you come?* E. *Hel.* 1543.

MODES IN DIRECT QUESTIONS

576. Questions are distinguished from statements usually by some interrogative word, but sometimes only by the context (§ 571); hence the modes used in statements are used also in questions: thus (INDICATIVE) σοὶ δοκεῖ; *Do you think so?* τί σοι δοκεῖ; *What do you think?* οὔ σοι δοκεῖ; *Don't you think so?* μή σοι δοκεῖ; *Is it not perhaps possible that you think so?* (POTENTIAL OPTATIVE) τίς οὐκ ἂν ὁμολογήσειεν; *Who would not admit?* Xn. *Mem.* 1, 1, 5. (POTENTIAL INDICATIVE) πῶς ἂν πολλοὶ μὲν ἐπεθῦμουν τυραννεῖν; *How could many wish to rule?* Xn. *Hier.* 1, 9. πῶς ἂν . . . ἐγώ τί σ' ἠδίκησα; *How could I have done you any wrong?* Dem. 37, 57.

577. Deliberative Questions. — Questions expressing doubt or deliberation stand in the subjunctive mode (Deliberative Subjunctive). The negative is μή. Such questions are often made more explicit by the addition of βούλῃ or βούλεσθε *do you wish?* thus ποῖ τράπωμαι; ποῖ πορευθῶ; *whither shall I turn? whither go?* E. *Hec.* 1099. εἴπω τι τῶν εἰωθότων, ὦ δέσποτα; *Shall I make one of the stock jokes, Sir?* Ar. *Ran.* 1. μηδ' ἐάν τι ὠνῶμαι . . . ἔρωμαι ὁπόσου πωλεῖ; *And, if I am marketing, am I not to ask the price of anything?* Xn. *Mem.* 1, 2, 36. βούλῃ

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576 a. In Homer the anticipatory subjunctive is also found in questions (cf. § 562 a): as ὤ μοι ἐγώ, τί πάθω; *Alas! what will become of me?* ε 465. μή τι χολωσάμενος ῥέξῃ κακὸν υἷας Ἀχαιῶν; *may he not, perhaps, in anger, harm the sons of the Achaeans?* B 195.

σκοπῶμεν; Shall we consider, if you please? Xn. *Mem.* 2, 1, 1.

INDIRECT QUESTIONS

578. Indirect 'yes' or 'no' questions are introduced by *εἰ whether, if* (sometimes by *ἆρα* or *μή*): thus *ἠρώτησεν εἰ ἤδη ἀποκεκριμένοι εἶεν he asked if they had already given their answer* Xn. *A.* 2, 1, 15.

579. Alternative indirect 'yes' or 'no' questions are introduced by *πότερον (πότερα) . . . ἤ* or by *εἰ . . . ἤ* or by *εἴτε . . . εἴτε*; as *διηρώτᾱ τὸν Κῦρον πότερον βούλοιτο μένειν ἢ ἀπιέναι she asked Cyrus whether he wanted to stay or to go back* Xn. *Cy.* 1, 3, 15. *ἐβουλεύετο . . . εἰ πέμποιέν τινας ἢ πάντες ἴοιεν he considered whether they should send some, or all should go* Xn. *A.* 1, 10, 5.

580. In indirect word-questions (§ 575) the interrogative of the direct form may be retained (*τίς, ποῦ*, etc.), or it may be represented by the corresponding indefinite relative (*ὅστις, ὅπου*, etc., § 490): as *βουλεύεσθαι ὅ τι χρὴ ποιεῖν to consider what must be done* (direct *τί χρὴ ποιεῖν;*) Xn. *A.* 1, 3, 11.

MODES IN INDIRECT QUESTIONS

581. Indirect questions follow the rules for indirect discourse (§§ 673 ff.); after a secondary tense their verbs may be changed from the indicative or subjunctive to the optative of the same tense, or they may be retained in their original mode. For examples see § 673.

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579 a. In Homer, alternative indirect questions are introduced in the same way as direct alternative questions (see § 574 a).

COMMANDS AND EXHORTATIONS

582. The modes used in expressing commands and exhortations are the imperative and the subjunctive. In the first person the subjunctive is used (since there is no imperative of the first person); in the other persons the imperative is commonly used (but see § 584).

NOTE. — **ἄγε, ἴθι, φέρε**, etc. — Commands and exhortations are often preceded by ἄγε (ἄγετε), εἰ δ' ἄγε, ἴθι, φέρε, *come now* (often with δή or νυν), and sometimes by δεῦρο or δεῦτε (lit. *hither*): as ἄγε δὴ . . . εἰπέ *come now, tell us* Xn. *A.* 2, 2, 10. φέρ' ἴδω *come, let me see* Ar. *Nub.* 21. These words are often used without regard to the person and number of the accompanying imperative or subjunctive (as ἄγε μίμνετε *come stay* B 331).

583. Commands. — A command is regularly expressed by the imperative mode: thus ἐμοὶ πείθου καὶ σώθητι *take my advice, and be saved* Pl. *Crit.* 44 b. θεοὶ δ' ἡμῖν μάρτυρες ἔστων *and let the gods be our witnesses* Xn. *Cy.* 4, 6, 10. τοσαῦτά μοι εἰρήσθω *let so much have been said by me* Lys. 24, 4. (The perfect active or middle imperative is rare.)

NOTE 1. — In Greek, as in English, a polite command (or request) may be implied in a future statement: as πάντως δὲ τοῦτο δράσεις *at all events you will do this* (i.e. "you will be kind enough to do this") Ar. *Nub.* 1352. χωροῖς ἂν εἴσω *you might go within* (i.e. "go within") S. *El.* 1491.

NOTE 2. — **Infinitive in Commands.** — A command may be suggested by the infinitive used independently (§ 644). A person addressed stands in the vocative case, but a predicate word referring to this vocative is in the nominative (cf. § 631); otherwise the subject is in the accusative (§ 629): as παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τά τ' ἄποινα δέχεσθαι ἁζόμενοι Διὸς υἱόν *but set my dear child free, and take this ransom, in holy fear of Zeus' son* A 20. ἀκούετε λεῴ· τοὺς γεωργοὺς ἀπιέναι *Oyez, Oyez, Oyez! the husbandmen* (are) *to depart* Ar. *Pax* 551.

Note 3. — A command is sometimes expressed by ὅπως (negative ὅπως μή, § 431, 1) and the future indicative, or (less often) a subjunctive: thus ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίᾱς ἧς κέκτησθε *prove yourselves men worthy of the freedom which you possess* Xn. *A*. 1. 7, 3. ὅπως μὴ φήσῃ τις (take care to) *let no one say* Xn. *Symp.* 4, 8.

584. Negative Commands (Prohibitions). — A negative command is expressed regularly by μή (§ 431, 1) with the present imperative or the aorist subjunctive (the present, as usual, referring to a continued action, while the aorist represents a single act, § 539): thus (Pres. Impv.) μὴ οὖν οἴου *now don't entertain the idea* Xn. *A*. 2, 1, 12. μὴ κτεῖνε Κροῖσον (stay) *don't kill Croesus* (i.e. don't continue what you are now doing) Hdt. 1, 85.

(Aor. Subj.) μὴ ποιήσῃς ταῦτα *don't do this* Xn. *A*. 7, 1, 8. μηδενὶ τοῦτο παραστῇ *let not this occur to* the mind of *anybody* Lys. 12, 62.

Note. — The third person of the aorist imperative is occasionally found in prohibitions (e.g. μηδεὶς . . . προσδοκησάτω *let nobody expect* Pl. *Ap.* 17 c); other exceptions to the rule of § 584 are very rare.

585. Exhortations. — Exhortations are expressed by the first person of the subjunctive mode; if negative, by the subjunctive with μή (§ 431, 1): thus ἴωμεν *let us go*, φέρ' ἴδω *come, let me see* Ar. *Nub.* 21. μὴ μέλλωμεν *let us not delay* Xn. *A*. 3, 1, 46.

WISHES

586. Wishes are either hopeful or hopeless.

587. Hopeful Wishes. — A hopeful wish (future) stands in the optative mode, and may be introduced by εἴθε or εἰ

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586 a. In Homer (and less often in other poets) wishes are sometimes preceded by ὡς: as ὡς ὤφελες αὐτόθ' ὀλέσθαι *would you had perished there* Γ 428.

γάρ: thus *τούτους μὲν οἱ θεοὶ ἀποτείσαιντο these may the gods repay* Xn. *A.* 3, 2, 6. *εἴθε σὺ . . . φίλος ἡμῖν γένοιο would that you might become a friend to us* Xn. *Hell.* 4, 1, 38. So often *ὄλοιτο curse him* (lit. *may he perish*).

Note 1. — A wish (future) may be expressed in a roundabout way by *βουλοίμην (ἐθέλοιμι) ἄν I could wish* with an infinitive (cf. § 588, note): as *βουλοίμην μὲν οὖν ἂν τοῦτο οὕτω γενέσθαι I could wish that this might so happen* Pl. *Ap.* 19 a.

Note 2. — A wish (future) may sometimes be implied in a question asked by the potential optative (§ 576): as *πῶς ἂν ὀλοίμην how might I die* (i.e. 'I wish I might die') E. *Supp.* 796.

Note 3. — The infinitive used independently (§ 644) may suggest a wish (the construction is rare in prose): as *Ζεῦ πάτερ, ἢ Αἴαντα λαχεῖν ἢ Τυδέος υἱόν Father Zeus, may Ajax get the lot, or Tydeus' son!* H 179. *ὦ Ζεῦ, ἐκγενέσθαι μοι Ἀθηναίους τείσασθαι Grant me, Zeus, to take vengeance on the Athenians* Hdt. 5, 105.

588. Hopeless Wishes. — A hopeless wish (present or past) is expressed either (1) by a past tense of the indicative with *εἴθε* or *εἰ γάρ*, or (2) by some form of *ὤφελον* (aorist indicative of *ὀφείλω owe*) with the present or aorist infinitive: thus —

(1) *εἴθε σοι, ὦ Περίκλεις, τότε συνεγενόμην I wish, Pericles, that I had been with you then* Xn. *Mem.* 1, 2, 46. *εἴθ' ἦν Ὀρέστης πλησίον would that Orestes were near!* E. *El.* 282.

(2) *Ἀλλ' ὤφελε μὲν Κῦρον ζῆν Would that Cyrus were*

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587 a. In poetry, wishes are sometimes introduced by *εἰ* alone (e.g. *εἴ μοι γένοιτο I wish I might have* E. *Hec.* 836). In Homer *αἴθε* and *αἲ γάρ* (cf. § 600, 1 a) are also found.

588 a. In Homer a hopeless past wish is expressed only by *ὤφελον* (sometimes also the imperfect *ὤφελλον*). A hopeless present wish is sometimes expressed also by the optative (cf. § 606 b): as *εἴθ' ὣς ἡβάοιμι, βίη δέ μοι ἔμπεδος εἴη I would that I were young again, and that my strength were sound* H 157.

alive! (lit. *Cyrus ought to be alive*) Xn. *A.* 2, 1, 4. Such wishes also may be preceded by *εἴθε* or *εἰ γάρ*: *εἰ γὰρ ὤφελον, ὦ* Κρίτων, *οἷοί τ' εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐργάζεσθαι would that the common herd, Crito, were capable of doing the greatest harm* Pl. *Crit.* 44 d.

Observe that the aorist in hopeless wishes refers to a single act (in past time), while the imperfect refers to a continued act (in present, seldom in past, time). Cf. § 606. The same principle applies to the present or aorist infinitive with *ὤφελον*. Cf. § 567.

NOTE. — A hopeless wish is sometimes expressed in a roundabout way by *ἐβουλόμην* (or *ἤθελον*) *ἄν I could wish* (cf. § 587 note 1): as *ἐβουλόμην ἂν αὐτοὺς ἀληθῆ λέγειν I could wish that they spoke the truth* Lys. 12, 22.

589. Negative Wishes. — All negative wishes take the negative *μή* (§ 431, 1). (This is true even with *ὤφελον*, where we should expect *οὐ*; cf. § 431 note) : thus *ὡς δὴ μὴ ὄφελον νῑκᾶν would that I had not been victor* λ 548. *Ζεῦ, μηκέτ' εἴην may I no longer live, O Zeus* E. *Hipp.* 1191.

NOTE. — With *ὤφελον* the negative *μή* probably belonged originally with the infinitive (§ 431, 1), but later came to precede the whole sentence (cf. § 431 note).

FINAL CLAUSES

PURPOSE

590. Purpose Clauses. — Purpose clauses regularly take the subjunctive after a primary tense and the optative (or subjunctive, § 674) after a secondary tense. They are introduced by *ἵνα, ὡς*, or *ὅπως that, in order that*, and if

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590 a. Homer has also *ὄφρα* (sometimes also *ἕως*, § 626 a) in purpose clauses: as *κατανεύσομαι ὄφρα πεποίθῃς I will bow my head so you shall not doubt* A 524.

negative they add the negative *μή* (§ 431, 1): thus Εἰς *καιρὸν ἥκεις, ἔφη, ὅπως τῆς δίκης ἀκούσῃς* "*you have come in good time*," *he said*, "*that you may hear the trial*" Xn. *Cy*. 3, 1, 8. *διανοεῖται αὐτὴν λῦσαι . . . ὡς μὴ διαβῆτε he has in mind to destroy it* [the bridge] *so that you may not cross* Xn. *A*. 2, 4, 17.

λαβὼν ὑμᾶς ἐπορευόμην ἵνα . . . ὠφελοίην αὐτόν I proceeded with you in order to help him Xn. *A*. 1, 3, 4. *τὴν δὲ* Ἑ*λληνικὴν δύναμιν ἤθροιζεν ὡς μάλιστα ἐδύνατο ἐπικρυπτόμενος, ὅπως ὅτι ἀπαρασκευότατον λάβοι βασιλέᾱ he collected the Greek force as secretly as possible, so as to take the King completely unprepared* Xn. *A*. 1, 1, 6.

ἃ . . . κατέκαυσεν ἵνα μὴ Κῦ*ρος διαβῇ which* [vessels] *he had burned, so that Cyrus should not cross* Xn. A. 1, 4, 18.

Peculiarities in Purpose Clauses

Note 1. **Optative by Attraction.** — A purpose clause depending on an optative (potential or of wishing) commonly stands in the optative by attraction (§ 316): thus *βασιλεὺς ἡμᾶς ἀπολέσαι περὶ παντὸς ἂν ποιήσαιτο ἵνα καὶ τοῖς ἄλλοις* Ἕ*λλησι φόβος εἴη the king would regard our destruction as all important, so that the rest of the Greeks may be afraid* Xn. *A*. 2, 4, 3.

Note 2. — **ἄν** — The adverb *ἄν* is sometimes used with *ὡς* or *ὅπως* and the subjunctive — probably a survival from the time when the purpose clause partook somewhat of the nature of a relative clause of anticipation (§ 623): thus *ὡς δ' ἂν μάθῃς . . . ἀντάκουσον but in order that you may learn, listen to the other side of the case* Xn. *A*. 2, 5, 16.

Note 3. **Future Indicative.** — The future indicative with *ὅπως* is sometimes found in purpose clauses (cf. §§ 593 and 555).

Note 4. **Unattained Purpose.** — When a purpose clause depends on an expression which shows that the purpose was not attained, it takes a past tense of the indicative: thus *ἔδει τὰ ἐνέχυρα τότε λαβεῖν, ὡς μηδ' εἰ ἐβούλετο ἐδύνατο ἐξαπατᾶν security ought to have been taken*

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590 b (note 2). — In Homer *ὄφρα κε* (or *ἄν*) is not infrequently found in purpose clauses.

at the time so that he would not have been able to play false, even if he had wished to do so Xn. *A.* 7, 6, 23.

591. Relative Clause of Purpose. A relative clause with the future indicative may be used so as to express purpose (negative *μή*): as *ἡγεμόνα αἰτεῖν* Κῦρον *ὅστις . . . ἀπάξει to demand of Cyrus a guide who will lead* us *back* Xn. *A.* 1, 3, 14. *κρύψω τόδ' ἔγχος . . . ἔνθα μή τις ὄψεται I'll hide this sword where none shall see it* S. *Aj.* 658.

592. Infinitive of Purpose. — Purpose may be expressed also by the infinitive (§ 640), but usually only with words which can take an indirect object (§ 375): as *τὸ δὲ ἥμισυ κατέλιπε φυλάττειν τὸ στρατόπεδον the other half* (of the army) *he left to guard the camp* Xn. *A.* 5, 2, 1. *ταύτην τὴν χώρᾱν ἐπέτρεψε διαρπάσαι τοῖς* Ἕλλησιν *this country he turned over to the Greeks to plunder* Xn. *A.* 1, 2, 19.

For purpose suggested by the infinitive with *ὥστε* see § 595, note. For the participle see § 653, 5.

593. Object Clauses.—An object clause differs from a purpose clause in being in apposition with the object (or subject) of a verb denoting *care*, *attention*, or *effort*.

Object clauses take the future indicative with *ὅπως* (rarely after a secondary tense the future optative, § 677); a negative clause adds the negative *μή* (§ 431, 1): as *ὅπως δε καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ μελήσει it shall be my care that* (lit. *how that*) *you, in turn, shall commend me* Xn. *A.* 1, 4, 16. *τοῦτο δεῖ παρασκευάσασθαι, ὅπως ὡς κράτιστα μαχούμεθα this we must arrange, namely how we*

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593 a. Homer does not distinguish so closely as Attic between purpose and object clauses, and he often uses the subjunctive with *ὡς* or *ὅπως* (often with *κε* also) in object clauses: as *φράσσεται ὥς κε νέηται he will contrive* (how) *that he shall return* α 205.

shall best fight Xn. *A.* 4, 6, 10. (Fut. Opt.; rare) διεπράττοντο ὅπως ἐν τῇ ἑαυτῶν ἕκαστοι ἡγήσοιντο *they arranged that they should be severally leaders in their own countries* Xn. *Hell.* 7, 5, 3.

1. The (present or aorist) subjunctive or optative (§ 677) is sometimes found in object clauses instead of the future indicative (cf. § 555): thus ὅρā . . . ὅπως μὴ παρὰ δόξαν ὁμολογῇς *see to it that you do not make any admission contrary to what you really think* Pl. *Crit.* 49 c. ἀπεκρίνατο ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχοι *he replied that he was taking care that all should go well* Xn. *A.* 1, 8, 13.

Note. — Instead of ὅπως μή, sometimes μή is found with the subjunctive after words like ὁρῶ and σκοπῶ *see to it.*

594. Clauses of Fearing. — A fear that something may happen (in the future), depending on words of fearing and the like, is expressed by the subjunctive with μή after a primary tense and the optative (or subjunctive, § 674) with μή after a secondary tense. If negative, οὐ is added (§ 432): thus δέδοικα . . . μὴ ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ *I fear we may forget the homeward way* Xn. *A.* 3, 2, 25. οὐ τοῦτο δέδοικα μὴ οὐκ ἔχω ὅ τι δῶ *I am not afraid that I shall not have anything to give* Xn. *A.* 1, 7, 7.

ἔδεισαν οἱ Ἕλληνες μὴ προσάγοιεν πρὸς τὸ κέρας *the Greeks were in terror lest they should lead against their flank* Xn. *A.* 1, 10, 9.

ὑπερεφοβεῖτο μή οἱ ὁ πάππος ἀποθάνῃ *he was more than afraid that his dear grandfather might die* Xn. *Cy.* 1, 4, 2.

Note. — Rarely the future indicative is found after words of fearing; sometimes also ὅπως μή (instead of μή) with the future indicative or the subjunctive (cf. §§ 593 and 555).

1. A fear concerning the present or past stands in the indicative, with μή or μὴ οὐ: as φοβούμεθα μὴ ἀμφοτέρων

ἅμα ἡμαρτήκαμεν *we fear that we have failed of both at once* Th. 3, 53. δείδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν *I fear that all the goddess said is true* ε 300.

Note. — The construction after words of fearing (§ 594) is best explained as derived from the use of μή in questions (§ 572, 2) with the indicative or the anticipatory subjunctive (§ 576 a). Thus, originally δέδοικα· μὴ ἔρχεται (or ἦλθεν); meant *I am afraid; may he not possibly be coming* (or *have come*)?, and δέδοικα· μὴ ἔλθῃ; meant *I am afraid; may he not perhaps come?* Later the second clause came to be regarded as dependent on the first.

As fears mostly concern the future rather than the present or past, the subjunctive is of course much more common than the indicative. The optative after a secondary tense is due to the influence of the principle of indirect discourse (§ 677).

RESULT

595. Clauses of result are regularly introduced by ὥστε *so that* (sometimes by ὡς or an equivalent relative). If the result is regarded purely as result (without stating its actual attainment), the infinitive mode is used (§ 645); if the attainment of the result is emphasized, the indicative mode (or some other form of independent sentence) is employed: thus (Infinitive) τίς οὕτως ἐστὶ δεινὸς λέγειν ὥστε σε πεῖσαι; *who is so clever at speaking as to persuade you?* Xn. *A*. 2, 5, 15. ἤλαυνεν ἐπὶ τοὺς Μένωνος, ὥστ᾽ ἐκείνους ἐκπεπλῆχθαι *he advanced against Menon's soldiers so that they were panic-stricken* Xn. *A*. 1, 5, 13. ἐνετύγχανον τάφροις καὶ αὐλῶσιν ὕδατος πλήρεσιν, ὡς μὴ δύνασθαι διαβαίνειν *they came upon ditches and conduits full of water, so that they were* (lit. *so as to be*) *unable to cross* Xn. *A*. 2, 3, 10.

(Indicative) ἡ μήτηρ συνέπρᾱττεν αὐτῷ ταῦτα· ὥστε βασιλεὺς τὴν μὲν πρὸς ἑαυτὸν ἐπιβουλὴν οὐκ ᾐσθάνετο *his mother coöperated with him in this, so that the King was not aware of the plot against him* Xn. *A*. 1, 1, 8.

(Potential Optative) πλοῖα δ' ὑμῖν πάρεστιν ὥστε ὅπῃ ἂν βούλησθε ἐξαίφνης ἂν ἐπιπέσοιτε *you have boats, so that you could make a sudden descent on any place you choose* Xn. *A.* 5, 6, 20. So also the imperative as well as other forms of statement, wish, question, etc., are occasionally found with ὥστε.

Note. — A result not yet attained, expressed by ὥστε and the infinitive, may sometimes come very near denoting purpose: as μηχαναὶ πολλαί εἰσιν . . . ὥστε διαφεύγειν θάνατον *there are many devices so as to escape* (i.e. for escaping) *death* Pl. *Ap.* 39 a.

596. ἐφ' ᾧ, ἐφ' ᾧτε (and **ὥστε**). — A clause introduced by ἐφ' ᾧ, ἐφ' ᾧτε (and sometimes ὥστε) *on the ground that* with the infinitive or (less often) the future indicative, regularly implies a proviso: as αἱρεθέντες δὲ ἐφ' ᾧτε ξυγγράψαι νόμους *but having been chosen so that* ("with the proviso that") *they should compile laws* Xn. *Hell.* 2, 3, 11. ποιοῦνται κοινῇ ὁμολογίāν . . . ὥστε Ἀθηναίοις μὲν ἐξεῖναι βουλεῦσαι *they made a general agreement, so that* (i.e. "with the proviso that") *the Athenians should be allowed to consider measures* Th. 3, 28.

597. Relative Clause Implying Result. — Result may also be implied by a relative clause with the indicative (§ 619, note): as τίς οὕτω μαίνεται ὅστις οὐ βούλεταί σοι φίλος εἶναι; *who is so mad as not to* (lit. *who does not*) *wish to be a friend to you?* Xn. *A.* 2, 5, 12.

CAUSAL CLAUSES

598. Causal clauses are introduced by ὅτι (διότι) *because;* less often by ἐπεί (ἐπειδή) or ὅτε *when, since* (cf. the Latin

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598 a. Homer has also ὅ and ὅ τε (§ 441 a) in the sense of the Attic ὅτι *because.*

cum), ὡς *as*, *since*, or by a relative pronoun (§ 619, note).

The mode of the verb in a causal clause is regularly the indicative (although a potential form of statement is sometimes possible): as ἐπεὶ ᾔσθετο . . . καὶ ὅτι . . . ἤκουε *since he had learned, and because he heard* Xn. *A*. 1, 2, 21.

Cause may also be implied by a circumstantial participle (see § 653, 4, and § 656, 1).

Note. — After a secondary tense causal clauses are subject to the principles of indirect discourse, and may have the optative (§ 677).

1. **εἰ after words of wondering, etc.** — After words expressing *surprise*, *joy*, *sorrow*, *anger*, and the like, a cause is sometimes more delicately put as a mere supposition: as *οὐ θαυμαστὸν δ' εἰ τότε τὰς μορίᾱς ἐξέκοπτον it's not wonderful that* (lit. *if*) *at that time they destroyed the sacred olive trees* Lys. 7, 7.

CONDITIONS

599. 1. In Greek, as in other languages, a simple condition (in which nothing is implied as to the fulfillment) stands in the indicative mode (§ 602).

2. A condition in which something is implied as to the fulfillment (i.e. as not likely to take place, not taking place, or not having taken place) has in Greek, as in other languages, a special conditional form. See Future Less Vivid (§ 605) and Contrary to Fact Conditions (§ 606).

3. In addition to the conditional forms common to other languages, Greek has also a special form of future condition (§ 604), and in present and past time a special form for general conditions (§ 608).

CONDITIONAL SENTENCES

600. A conditional sentence consists regularly of two parts: the Protasis (or Condition), which states the condition, and the Apodosis (or Conclusion), which states what happens (or would happen) under that condition.

1. The protasis is introduced by some word meaning or implying *if* (*εἰ*, *ἐάν*, or a relative, § 620); the regular negative of the protasis is *μή* (§ 431, 1).

(For *εἰ* after words of wondering, etc., see § 598, 1.)

Note. — If *οὐ* is used in the protasis, it usually modifies some particular word of the protasis (cf. § 431, 3): thus *εἰ τοὺς θανόντας οὐκ ἐᾷς θάπτειν if you don't allow* (i.e. forbid) *the burial of the dead* S. *Aj.* 1131.

601. In classifying conditional sentences, it is convenient to refer them to certain normal forms which repeatedly occur, but the Greek did not hesitate to employ that form of protasis or apodosis which should best express his meaning (see § 612).

Note. — **Apodotic δέ.** — Originally the two parts of a conditional sentence were coördinate, and could be connected by coördinate conjunctions (like *δέ* and *ἀλλά*). Traces of this earlier usage still appear sometimes in the use of *δέ* (rarely *ἀλλά*) in the apodosis, as if to connect it with the protasis: thus *ἐάν τ' αὖ λέγω ὅτι καὶ τυγχάνει μέγιστον ἀγαθὸν ὂν ἀνθρώπῳ τοῦτο . . ., ταῦτα δ' ἔτι ἧττον πείσεσθε if, on the other hand, I say that this happens to be the greatest good for a man, then you will even less believe this* Pl. *Ap.* 38 a.

602. Simple Conditions. — In Greek, as in other languages, a simple condition (in which nothing is implied as to the fulfillment) takes the indicative mode in both protasis and apodosis: thus *εἰ δέ τις οἴεται ἕνα αἱρετὸν εἶναι*

600, **1 a.** Homer sometimes has *αἰ* for *εἰ* (cf. § 587 a).

ὀφθαλμὸν βασιλεῖ, οὐκ ὀρθῶς οἴεται but if anybody thinks that one chosen man is Eye for the King, he doesn't think rightly Xn. *Cy.* 8, 2, 11. *εἰ μὲν θεοῦ ἦν, οὐκ ἦν . . . αἰσχροκερδής if he was a god's son, he was not basely greedy of gain* Pl. *Rep.* 408 c. *εἰ τῑμωρήσεις Πατρόκλῳ . . . τὸν φόνον καὶ Ἕκτορα ἀποκτενεῖς, αὐτὸς ἀποθανῇ if you avenge the murder of Patroclus, and slay Hector, you yourself shall die* Pl. *Ap.* 28 c.

1. Protasis and apodosis need not be in the same tense: thus *εἰ . . . ἔλῡε τὰς σπονδάς, τὴν δίκην ἔχει if he broke the truce, he has his deserts* Xn. *A.* 2, 5, 41.

Note 1. — **Equivalents of the Indicative in Simple Conditions.** — Equivalents of the indicative may be substituted for it in the apodosis (and rarely in the protasis). Thus, the optative of wishing (= *ἐλπίζω I hope*, § 587), the imperative (= *κελεύω I command*, § 582), the subjunctive of exhortation (= *δεῖ* or *χρή it is necessary* or *proper*), or even the potential optative or indicative (= *ἐμοὶ δοκεῖ it seems to me*) (§§ 563, 565) may stand for the indicative: as *σοὶ δ' εἴ πῃ ἄλλῃ δέδοκται, λέγε καὶ δίδασκε but if you have come to any different conclusion,* (I beg you) *speak and explain* Pl. *Crit.* 49 e. *καὶ εἴτε μηδεμίᾱ αἴσθησίς ἐστιν . . . θαυμάσιον κέρδος ἂν εἴη ὁ θάνατος and if it is unconsciousness,* (it seems to me) *death would be a wondrous gain* Pl. *Ap.* 40 c.

Note 2. — **Future Indicative in Present Conditions.** — Rarely the future indicative is used in the protasis with the force of a periphrastic future (see § 533 note) to express a present intention. Such conditions are better classed as present conditions: thus *εἰ δὴ ὁμοῦ πόλεμός τε δαμᾷ καὶ λοιμὸς Ἀχαιούς if war and plague together are to lay the Achaeans low* A 61. So *εἰ . . . πιστεύσομεν if we are going to trust* Xn. *A.* 1, 3, 16.

FUTURE CONDITIONS (MORE VIVID AND LESS VIVID)

603. In future conditions the Greeks usually preferred not to assume the condition as a fact (§ 602), but to anticipate it as a more or less remote possibility (cf. §§ 555, 558); hence we find two special forms of future conditions, the Future More Vivid and the Future Less Vivid.

604. Future More Vivid. — A Future More Vivid Condition, anticipating an immediate future possibility, has:

In the protasis,

the subjunctive with ἐάν (ἤν or ἄν).

In the apodosis,

the future indicative (or its equivalent):

thus ἢν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν *for if we capture this, they will not be able to stay* Xn. *A.* 3, 4, 41. ἐὰν σωφρονῆτε, οὐ τούτου ἀλλ' ὑμῶν αὐτῶν φείσεσθε *if you are discreet, you will spare not him, but yourselves* Xn. *Hell.* 2, 3, 34.

Note. — Equivalents of the future indicative, such as the imperative, hortatory subjunctive, subjunctive with οὐ μή (§ 569, 2), and the like (cf. § 602, note 1) may take the place of the future indicative in the apodosis: as καὶ χρῶ αὐτοῖς ἐαν δέῃ τι *and use them, if you need them at all* Xn. *Cy.* 5, 4, 30. κᾆν φαινώμεθα ἄδικα αὐτὰ ἐργαζόμενοι, μὴ οὐ δέῃ, κτλ. *and if we shall appear to do this unjustly, will it not perhaps be necessary,* etc., Pl. *Crit.* 48 d.

605. Future Less Vivid. — A Future Less Vivid condition, implying that the supposition is a somewhat remote possibility, has:

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604 a. In Homer, and sometimes in the Attic poets, a future more vivid condition is expressed by the subjunctive with εἰ alone (without ἄν or κε, cf. §§ 623 a; 609 a): as οὔ τοι ἔτι δηρόν γε φίλης ἀπὸ πατρίδος αἴης ἔσσεται οὐδ' εἴ πέρ ἑ σιδήρεα δέσματ' ἔχῃσιν *be sure that not for long will he be absent from his native land, no, not if bonds of iron restrain him* α 204. So κεἴ τις ᾖ σοφός *even if one be wise* S. *Ant.* 710.

b. Homer uses in the apodosis also the other forms of future statement (such as the subjunctive with or without ἄν or κε) described in § 563 a; as εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι *and if he do not give her, then I myself may seize her* A 324.

605 a. Homer sometimes uses εἴ κε (instead of εἰ) with the optative in the protasis of a future less vivid condition: as εἰ δέ κεν Ἄργος ἱκοίμεθ' . . . *and if ever we should come to Argos* I 141.

In the protasis,
the optative with *εἰ*.

In the apodosis,
the potential optative (i.e. optative with *ἄν*, § 563):

thus *ὁδοποιήσειέ γ' ἂν αὐτοῖς καὶ εἰ σὺν τεθρίπποις βούλοιντο ἀπιέναι he would make roads for them even if they should want to depart with chariot-and-four* Xn. *A.* 3, 2, 24. *ἐφ' ὃν ἔλθοιτε ἄν, εἰ τὸν* Ἅλυν *διαβαῖτε to which* [i.e. the Parthenius] *you would come, if you should cross the Halys* Xn. *A.* 5, 6, 9.

Note.— Observe that the less vivid condition of future time corresponds to the contrary to fact condition of present or past time.

CONDITIONS CONTRARY TO FACT

606. In a condition contrary to fact the supposition stated in the protasis is contrary to the existing facts. Such conditions have:

In the protasis,
a past tense of the indicative with *εἰ*.

In the apodosis,
the potential indicative (§ 565) (i.e. a past tense of the indicative with *ἄν*), or its equivalent (§ 566).

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606 a. In Homer the imperfect in a condition contrary to fact refers always to past time.

b. In Homer a condition contrary to fact is sometimes thought of as still possible, and so is expressed as a future less vivid (opt. with *εἰ*, opt. with *ἄν* (§ 565 a); cf. the similar use of the present subjunctive in earlier Latin). Usually only the apodosis is expressed in this form: as *οὔ κε θανόντι περ ὧδ' ἀκαχοίμην, εἰ μετὰ οἷς ἑτάροισι δάμη Τρώων ἐνὶ δήμῳ I should not have been* (lit. *could not be*) *so distressed at his death, if he had perished with his companions amidst the people of the Trojans* α 236 (cf. also § 588 a).

The aorist in these conditions denotes a single act, and hence refers regularly to past time ; the imperfect denotes a continued action (or state), and refers either to present or to past time; the pluperfect is used only when the completion and continuance of the result of the act (§ 534) are emphasized, and refers usually to present time. Protasis and apodosis need not stand in the same tense: thus

Aorist (PAST TIME) *οὐκ ἂν ἐποίησεν* Ἀγασίᾱς *ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα Agasias would not have done this, if I had not told him to* Xn. *A.* 6, 6, 15. *καὶ ἴσως ἂν διὰ ταῦτ᾽ ἀπέθανον, εἰ μὴ ἡ ἀρχὴ διὰ ταχέων κατελύθη and perhaps I should have been put to death for this, if the government had not soon been overthrown* Pl. *Ap.* 32 d. (An aorist (*ἂν . . . εἶπες*) of a single act in present time (rare) is in Pl. *Rep.* 337 b.)

Imperfect (PRESENT TIME) *ταῦτα δὲ οὐκ ἂν ἐδύναντο ποιεῖν, εἰ μὴ καὶ διαίτῃ μετρίᾳ ἐχρῶντο they would not have the power to do this, if they did not also lead a temperate life* Xn. *Cy.* 1, 2, 16.

(PAST TIME) *οὐκ ἂν οὖν νήσων . . . ἐκράτει, εἰ μή τι καὶ ναυτικὸν εἶχεν now he would not have been master of islands, if he had not possessed also some naval force* Th. 1, 9.

Pluperfect (PRESENT TIME) with aorist (past time) *εἰ τριάκοντα μόναι μετέπεσον τῶν ψήφων, ἀπεπεφεύγη ἄν if only thirty of the votes had been cast on the other side, I should* (now) *be free* Pl. *Ap.* 36 a.

Aorist (PAST) and **Imperfect** (PRESENT) *εἰ μὴ ὑμεῖς ἤλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέᾱ if you had not come we should* (now) *be marching against the King* Xn. *A.* 2, 1, 4.

Imperfect (PAST) and **Aorist** (PAST) *εἰ μὲν πρόσθεν ἠπιστάμην, οὐδ᾽ ἂν συνηκολούθησά σοι if I had understood this before, I should not have followed with you* Xn. *A.* 7, 7, 11.

607. In place of the potential indicative in the apodosis of a condition contrary to fact may be substituted a statement of fact expressed by the imperfect indicative (without ἄν) of a verb denoting possibility, propriety, necessity, and the like (ἐξῆν, ἔδει, χρῆν, etc.). See § 567 and note: thus

WITH AORIST INFINITIVE (past time) ἐξῆν σοι φυγῆς τῑμήσασθαι, εἰ ἐβούλου *it was possible for you to propose the penalty of exile, if you so desired* Pl. *Crit.* 52 c.

WITH PRESENT INFINITIVE (present time) χρῆν σ' εἴπερ ἦσθα μὴ κακὸς, πείσαντά με γαμεῖν γάμον τόνδ' *you ought, if you were not so base, to win my sanction to contract this marriage* E. *Med.* 586.

WITH PRESENT INFINITIVE (past time) ἐχρῆν γὰρ αὐτοὺς, εἴπερ ὑμῶν ἕνεκα ἔπρᾱττον ταῦτα, φαίνεσθαι τῆς αὐτῆς τῑμῆς πολλὰς ἡμέρᾱς πωλοῦντας *for, if they were doing this on your account, they ought to have been observed to sell at the same price for many days* Lys. 22, 12.

GENERAL CONDITIONS

608. In present and past time the Greeks had a special form for a general condition (to state what *always* happens (or happened) if the condition is (or was) *ever* fulfilled).

609. Present General. — In a Present General condition the usage is:

In the protasis,

the subjunctive with ἐάν (ἤν or ἄν).

In the apodosis,

the present indicative (or the equivalent):

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609 a. In Homer, present general conditions usually have in the protasis the subjunctive with εἰ alone (without κε or ἄν, cf. § 604 a; 625 a): as οὐ δέ τις ἡμῖν θαλπωρή, εἴ πέρ τις . . . φῇσιν ἐλεύσεσθαι *and to us it is no joy if* (ever) *some one say that he will come* α 167. This usage is sometimes found in other poets.

thus ἢν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θνῄσκειν *if Death comes near, nobody wants to die* E. *Alc.* 671. τὰς δὲ ὠτίδας, ἄν τις ταχὺ ἀνιστῇ, ἔστι λαμβάνειν *it is possible to catch bustards if one starts them up suddenly* Xn. *A.* 1, 5, 3.

Note 1. — In place of the present indicative in the apodosis may be substituted the gnomic aorist (§ 530). See § 530 and the second example there quoted.

Note 2. — Observe that the present general condition differs from the future more vivid (§ 604) only in the apodosis, which states what always takes place (instead of what will take place), in case the anticipation expressed in the protasis is realized.

610. Past General. — In a Past General condition the usage is:

In the protasis,

the optative with εἰ.

In the apodosis,

the imperfect indicative (or the equivalent):

thus εἴ πού τι ὁρῴη βρωτόν, διεδίδου *if he saw anywhere anything eatable, he distributed it* Xn. *A.* 4, 5, 8. εἴ τι ἄλλο πράττειν βούλοιντο, κύριοι ἦσαν *if* (ever) *they wished to do anything else, they had authority* Lys. 12, 44.

Note 1. — As an equivalent of the imperfect indicative in the apodosis, the imperfect or aorist indicative with ἄν (§ 568), or the aorist modified by "never," "often," and the like may be used: as εἰ δέ τινος τοῦ κλήρου ὁ ποταμός τι παρέλοιτο, ἐλθὼν ἂν πρὸς αὐτὸν ἐσήμαινε τὸ γεγενημένον *if* (ever) *the river carried away any portion of a man's lot, he would come before him* [the king] *and relate what had happened* Hdt. 2, 109. For an example of the aorist with ἄν as the apodosis of a past general condition, see § 568. For the aorist with a negative see Xn. *A.* 1, 9, 18.

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610 a. In Homer there is but one example of the optative in a past general condition, namely Ω 768 εἴ τις . . . ἐνίπτοι, . . . κατέρῡκες *if ever any one spoke harshly . . . you restrained* (him).

Note 2. — Observe that the past general condition differs from the future less vivid (§ 605) only in the apodosis, which states what regularly took place (instead of what would take place), in case the possibility suggested in the protasis came true.

SUMMARY OF CONDITIONAL FORMS

611. The normal usage in conditions may be summarized as follows:

Time	Form	Protasis	Apodosis
Future	Simple (or most vivid)	Fut. Indic. with εἰ	Fut. Indic. (or equivalent)
	More Vivid	Subj. with ἐάν	Fut. Indic. (or equivalent)
	Less Vivid	Opt. with εἰ	Opt. with ἄν
Present	Simple	Pres. (or Perf.) Indic. with εἰ	Pres. (or Perf.) Indic. (or equivalent)
	General	Subj. with ἐάν	Pres. Indic. (or equivalent)
	Contrary to Fact	Imperf. (or Pluperf.) Indic. with εἰ	Imperf. (or Pluperf.) Indic. with ἄν (or equivalent, §§ 566–567)
Past	Simple	Past tense of Indic. with εἰ	Past tense of Indic.
	General	Opt. with εἰ	Imperf. Indic. (or equivalent)
	Contrary to Fact	Aorist or Imperf. Indic. with εἰ	Aorist or Imperf. Indic. with ἄν (or equivalent, §§ 566–567)

VARIATIONS FROM THE NORMAL FORMS OF CONDITIONAL SENTENCES

612. Besides the combinations given above, other combinations are not infrequent. The most common are:

1. *Protasis Simple* (§ 602) *or More Vivid* (§ 604) *with Apodosis Less Vivid* (§ 605). — ἀδικοίην μὲν ἂν εἰ μὴ ἀποδώσω *unjustly should I act if I do not restore her* E. *Hel.* 1010. οὐδὲ γὰρ ἂν πολλαὶ γέφῡραι ὦσιν, ἔχοιμεν

ἂν ὅποι φυγόντες ἡμεῖς σωθῶμεν *for not even if there be many bridges, should we have anywhere to escape and save ourselves* Xn. *A.* 2, 4, 19.

2. *Protasis Less Vivid* (§ 605) *with Apodosis Simple* (§ 602).—τοῦτό γέ μοι δοκεῖ καλὸν εἶναι, εἴ τις οἷός τ' εἴη παιδεύειν ἀνθρώπους *this certainly seems to me to be a fine thing, if anybody should be able to educate men* Pl. *Ap.* 19 e. τί τῷ πλήθει περιγενήσεται εἰ ποιήσαιμεν ἃ ἐκεῖνοι προστάττουσιν; *what advantage will result for the people, if we should do what they insist on?* Lys. 34, 6.

Note.—**Potential Optative or Indicative in Protasis.**—Rarely a potential optative or indicative is used in a protasis, retaining, of course, its regular force: as εἴ γε μηδὲ δοῦλον ἀκρατῆ δεξαίμεθ' ἂν *if we would not take even a slave who is intemperate* Xn. *Mem.* 1, 5, 3.

613. The protasis sometimes depends remotely on an idea contained in the apodosis, in which case it is best translated "*in case that*" or "*on the chance that*": as ὅρᾱ δὲ δὴ τῆς σκέψεως τὴν ἀρχήν, ἐάν σοι ἱκανῶς λέγηται *now consider the beginning of our investigation, in case it be stated to your satisfaction* Pl. *Crit.* 48 e.

614. Implied Conditions.—A condition may be implied in a participle (§ 653, 6), adverb, or adverbial phrase, or a relative clause (§§ 621; 622): as σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος . . . ὑμῶν δὲ ἔρημος ὢν οὐκ ἂν ἱκανὸς εἶναι οἶμαι οὔτ' ἂν φίλον ὠφελῆσαι οὔτ' ἂν ἐχθρὸν ἀλέξασθαι *with you* (i.e. εἰ σὺν ὑμῖν εἴην *if I should be with you*) *I think I should be honored* (i.e. εἴην ἄν), *but deprived of you* (i.e. εἰ ὑμῶν ἔρημος εἴην) *I think I should not be able* (i.e. εἴην ἄν) *either to help a friend or to defend myself against a foe* Xn. 1, 3, 6.

615. Verb not Expressed.—The verb in the protasis or apodosis sometimes is not expressed if it can be readily

felt from the context: as *εἴ τις καὶ ἄλλος ἀνήρ, καὶ* Κῦρος *ἄξιός ἐστι θαυμάζεσθαι if any other man* is worthy to be admired, *Cyrus, too, is worthy to be admired* Xn. *Cy.* 5, 1, 6. *εἰ δή τῳ σοφώτερός του φαίην εἶναι, τούτῳ ἂν if I should say that I am wiser than anybody in any respect, it would* (I should say) *be in this respect* Pl. *Ap.* 29 b.

616. From the regular suppression of the verb of the apodosis have arisen the following idiomatic expressions :

1. **εἰ μή** *if not*, i.e. *except:* as *οὐ γὰρ δὴ . . . ὁρῶμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους for we do not see* any one *except* (lit. *if not*) *these few men* Xn. *A.* 4, 7, 5.

2. **εἰ μὴ διά** *if not on account of*, i.e. *except for:* as *ἀπολέσαι παρεσκευάζοντο τὴν πόλιν, εἰ μὴ δι᾽ ἄνδρας ἀγαθούς they were making ready to destroy the State* (and they would have destroyed it) *if* it had *not* been *for some good men* Lys. 12, 60.

3. **εἰ δὲ μή** *but if not*, i.e. *otherwise* (a supposition contrary to what immediately precedes): as *ἀπῄτει τὰ . . . χρήματα· εἰ δὲ μή, πολεμήσειν ἔφη αὐτοῖς he demanded restoration of the property ; otherwise* (lit. *but if* they should *not* restore it) *he said he should make war on them* Xn. *Hell.* 1, 3, 3. So also *εἰ δὲ μή* is used even when the preceding clause is negative : as *μὴ ποιήσῃς ταῦτα· εἰ δὲ μή, . . . αἰτίᾱν ἕξεις don't do this; otherwise* (i.e. if you persist in doing it) *you will be blamed* Xn. *A.* 7, 1, 8. So also *εἰ δὲ μή* is regularly used where *ἐὰν δὲ μή* (owing to a preceding *ἐάν*) would be more logical.

4. **ὥσπερ ἂν εἰ** *just as would be if*, i.e. *like as:* thus *ἠσπάζετό τε αὐτὸν ὥσπερ ἂν εἴ τις πάλαι συντεθραμμένος . . . ἀσπάζοιτο he greeted him just as* one would greet another *if he should greet him after being long associated with him* Xn. *Cy.* 1, 3, 2.

CONCESSIVE CLAUSES

617. Concessive clauses are introduced by *εἰ καί* (*ἐὰν καί*) *if even* or *καὶ εἰ* (*καὶ ἐάν*, and by crasis § 43 *κἄν*) *even if;* otherwise they do not differ from conditional clauses: as *ἱκανοί εἰσι . . . τοὺς μικροὺς κἂν ἐν δεινοῖς ὦσι, σῴζειν εὐπετῶς they* (the gods) *are able easily to save lowly men, even if* (i.e. *although*) *they are in great straits* Xn. *A.* 3, 2, 10.

Concession may also be implied by the circumstantial participle (§ 653, 7).

RELATIVE (AND TEMPORAL) CLAUSES

618. Relative clauses are introduced by relative pronouns (substantive and adjective) and relative adverbs.

NOTE.—**ἕως** means both "*while*," "*so long as*," and "*all the while till*," i.e. *until*: as ἕωσπερ ἐμπνέω . . . οὐ μὴ παύσομαι *so long as I live and breathe, I shall not stop* Pl. *Ap.* 29 d. μέχρι γὰρ τούτου νομίζω χρῆναι κατηγορεῖν, ἕως ἂν θανάτου δόξῃ τῷ φεύγοντι ἄξια εἰργάσθαι *for so far do I think one should continue his impeachment, until it shall appear that acts deserving death have been committed by the defendant* Lys. 12, 37.

1. *Negative Relative Clauses.*—A relative clause that states a fact, if negative, takes the negative *οὐ* (§ 431, 1): other relative clauses (of anticipation, purpose, etc.) take the negative *μή* (§ 431, 1).

RELATIVE CLAUSES WITH DEFINITE ANTECEDENT

619. A relative clause whose relative refers to a definite antecedent may have any of the constructions of an independent sentence (statement, question, wish, command, §§ 562–589).

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618 a (note). ὄφρα in Homer (like ἕως in Attic, § 618 note) means both *while* and *until*. He has also εἰς ὅ κε = *until*.

NOTE. — Such clauses containing a statement in the indicative may imply cause (§ 598) or result (§ 597); if negative, they have οὐ.

RELATIVE CLAUSES WITH INDEFINITE ANTECEDENT

620. Relative clauses in which the relative refers to an indefinite antecedent take the same modes as the protases of conditional sentences (§§ 602–610). If negative, they have always *μή* (§ 431, 1).

621. A relative clause containing the indicative may sometimes imply the protasis of a simple condition (negative *μή*): as *ἃ μὴ οἶδα οὐδὲ οἴομαι εἰδέναι what (ever) I don't know I don't even think that I know* Pl. *Ap.* 21 d. *οἳ μὴ ἔτυχον ἐν ταῖς τάξεσιν ὄντες, εἰς τὰς τάξεις ἔθεον those who did not happen to be in line ran to their lines* Xn. *A.* 2, 2, 14.

NOTE. — More commonly such clauses are conceived as general in nature, and so take the subjunctive or the optative according to § 625.

622. Rarely a relative clause containing a past tense of the indicative is so used as to imply the protasis of a condition contrary to fact (§ 606): as *καὶ ὁπότερα τούτων ἐποίησεν, οὐδενὸς ἂν ἧττον Ἀθηναίων πλούσιοι ἦσαν and whichever of these he did* (i.e. assuming that he had done one of them, § 553, 1) *they* [the children] *would have been as rich as any one of the Athenians* Lys. 32, 23.

623. A relative clause which merely anticipates a future event or a future possibility has the subjunctive with *ἄν* (cf. the future more vivid condition, § 604): thus *ὅ τι ἂν*

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623 a. Often in Homer, and not infrequently in other poets, a relative clause of anticipation has the subjunctive alone (without κε or ἄν); cf. § 555, note, and §§ 604 a; 625 a.

δέῃ πείσομαι I will endure whatever may be necessary Xn. *A.* 1, 3, 5. *τῷ ἀνδρὶ ὃν ἂν ἕλησθε πείσομαι I will obey whatever man you shall elect* Xn. *A.* 1, 3, 15. *ἐπειδὰν δὲ διαπράξωμαι ἃ δέομαι, ἥξω as soon as I shall have accomplished my purpose I shall return* Xn. *A.* 2, 3, 29. *περιμένετε ἔστ' ἂν ἐγὼ ἔλθω wait till I come* Xn. *A.* 5, 1, 4.

624. A relative clause which anticipates a more remote future possibility has the optative (cf. the future less vivid condition, § 605): thus *ὀκνοίην μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῖν δοίη I should hesitate to go on board the vessels which he might give us* Xn. *A.* 1, 3, 17. *ἀλλ' ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν but whomsoe'er the State might set in station o'er us, him we must obey* S. *Ant.* 666.

625. Relative clauses which suggest a *general* or *repeated* possibility have the subjunctive with *ἄν* when dependent on a present (or future) tense, and the optative when dependent on a past tense (cf. the general conditions §§ 609–610): thus

Present General. — *ἕως μὲν ἂν παρῇ τις, χρῶμαι as long as any one is present, I avail myself of his services* Xn. *A.* 1, 4, 8. *ὅς κε θεοῖς ἐπιπείθηται, μάλα τ' ἔκλυον* (§ 530) *αὐτοῦ whosoever obeys the gods, him they most do hear* A 218.

Past General. — *σφοδρὸς* [*ἦν Χαιρεφῶν*] *ἐφ' ὅ τι ὁρμήσειε Chaerephon was very enthusiastic in whatever he undertook* Pl. *Ap.* 21 a. *ἐθήρευεν ἀπὸ ἵππου ὁπότε γυμνάσαι βούλοιτο ἑαυτόν τε καὶ τοὺς ἵππους he hunted on horseback whenever*

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625 a. Usually in Homer, and not infrequently in other poets, general relative clauses (present) have the subjunctive alone (without *κε* or *ἄν*). Compare § 623 a and § 609 a: thus *τὰ φράζεαι ἅσσ' ἐθέλησθα you consider whatsoever you desire* A 554.

he wanted to exercise himself and his horses Xn. *A.* 1, 2, 7. περιεμένομεν οὖν ἑκάστοτε ἕως ἀνοιχθείη τὸ δεσμωτήριον· . . . ἐπειδὴ δὲ ἀνοιχθείη, εἰσῇμεν *so we waited each time until the prison should be opened; and when (ever) it was opened we went in* Pl. *Phaed.* 59 d.

Note. — **ὅ τι μή** and **ὅσον μή.** — ὅ τι μή and ὅσον μή are used elliptically, like εἰ μή (§ 616, 1), in the meaning *except:* as οὐ παρεγένοντο ὅ τι μὴ ὀλίγοι *they were not present, with the exception of a few* (lit. *what was not the few* who were present) Th. 4, 94.

626. Temporal Clauses with Words Meaning "until." — Temporal clauses introduced by words meaning "*until*" are sometimes used so as to imply purpose (cf. § 624 and § 625 last example). The suggestion of purpose makes no difference in the mode of the verb, which is regularly the subjunctive with ἄν in connection with a primary tense, and the optative in connection with a secondary tense (§§ 624, 625).

Note. — Rarely, for the sake of vividness (cf. § 674) the subjunctive is used in a temporal clause after a secondary tense: as ἕως δ' ἂν ταῦτα διαπράξωνται φυλακὴν . . . κατέλιπε *he left a garrison until they* [the people] *should carry out these measures* Xn. *Hell.* 5, 3, 25.

627. πρίν. — The temporal conjunction πρίν (in origin a comparative adverb from the root of πρό *before*) meaning *sooner than, before (until)* is used with the indicative (619),

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626 a. In Homer ἕως (ἧος), like ὄφρα (§ 590 a) is sometimes used in a purpose clause where it is better translated "*in order that*": as δῶκεν . . . ἔλαιον ἧος χυτλώσαιτο [her mother] *gave her oil that she might bathe and anoint herself* ζ 80.

627 a. In Homer πρίν (likewise πάρος *before*) is used regularly with the infinitive after both negative and affirmative sentences. Rarely πρὶν ὅτε (πρίν γ' ὅτ' ἄν), literally *before the time when*, is found with the indicative (or subjunctive). Rarely also πρίν is found with the subjunctive (without κε or ἄν), but only after a negative clause.

subjunctive (§§ 623; 625), and optative (§ 624) in the same way as other relative adverbs of time, but usually only after a *negative* sentence; after an *affirmative* sentence, πρίν is commonly used with the infinitive (§ 645): thus

(INDICATIVE) οὔτε τότε . . . ἰέναι ἤθελε πρὶν ἡ γυνὴ αὐτὸν ἔπεισε *and he was not then willing to go until his wife persuaded him* Xn. *A.* 1, 2, 26.

(SUBJUNCTIVE) δεῖται αὐτοῦ μὴ πρόσθεν καταλῦσαι . . . πρὶν ἂν αὐτῷ συμβουλεύσηται *he desires him not to come to terms before* (i.e. until) *he shall advise with him* Xn. *A.* 1, 1, 10.

(OPTATIVE) ἐδέοντο μὴ ἀπελθεῖν πρὶν ἀπαγάγοι τὸ στράτευμα *they wanted him not to go away before* (i.e. until) *he should lead back the army* Xn. *A.* 7, 7, 57.

(INFINITIVE) διέβησαν πρὶν τοὺς ἄλλους ἀποκρίνασθαι *they crossed before the rest replied* Xn. *A.* 1, 4, 16.

NOTE. — The adverbs πρόσθεν or πρότερον are sometimes used in the principal clause as forerunners of πρίν (see the second example in § 627). Both πρὶν ἤ and πρότερον ἤ *sooner than* are sometimes used like πρίν.

THE INFINITIVE

628. The infinitive is a verbal substantive (originally a dative or a locative case). It retains its verbal character, however, in so far that it has voice and tense, is modified by adverbs (not by adjectives), and takes its object in the same case as a finite verb.

SUBJECT OF THE INFINITIVE

629. Subject Accusative. — The subject of the infinitive, if expressed, is always in the accusative case (§ 342 and note). A predicate substantive or adjective belonging to

the subject then agrees with it in case: as τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι *he bade the exiles take the field with him* Xn. *A.* 1, 2, 2. ὃν ᾤετο πιστόν οἱ εἶναι *whom he thought to be faithful to himself* Xn. *A.* 1, 9, 29. νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους *for I think you are to me both country, friends, and allies* Xn. *A.* 1, 3, 6.

NOTE. — So also predicate words referring to an indefinite subject (not expressed) stand in the accusative case: as ἃ ἔξεστιν ἀριθμήσαντας . . . εἰδέναι things *which it is possible* (for people) *to know by counting* Xn. Mem. 1, 1, 9.

630. Subject not Expressed. — If the subject of the infinitive is expressed or indicated in connection with the word (or words) on which the infinitive depends, it is not expressed again with the infinitive; as ἔφη ἐθέλειν *he said he was willing* (but in Latin *dixit* SE *velle*) Xn. *A.* 4, 1, 27. νομίζει ὑπ' ἐμοῦ ἠδικῆσθαι *he thinks he has been wronged by me* Xn. *A.* 1, 3, 10.

NOTE. — Exceptions to the rule of § 630 are comparatively rare, but if the subject is again expressed with the infinitive, it of course stands in the accusative (§ 629).

631. Agreement of Predicate Words. — When the subject of the infinitive is expressed or indicated not with the infinitive, but in connection with the word on which the infinitive depends (§ 630), a predicate substantive or adjective commonly stands in the same case with the subject *as expressed:* thus (NOMINATIVE) Πέρσης μὲν ἔφη εἶναι *he said that he was a Persian* Xn. *A.* 4, 4, 17. τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι *he accomplished this by being severe* Xn. *A.* 2, 6, 9.

(GENITIVE) τῶν φασκόντων δικαστῶν εἶναι *of those who say that they are judges* Pl. *Ap.* 41 a. Κύρου ἐδέοντο ὡς

προθῡμοτάτου πρὸς τὸν πόλεμον γενέσθαι they begged Cyrus to become as zealous as possible toward the war Xn. *Hell.* 1, 5, 2.

(Dative) *ἔδοξε τοῖς στρατηγοῖς βουλεύσασθαι συλλεγεῖσιν it seemed best to the generals to meet together and consider* Xn. *A.* 4, 8, 9.

(Accusative) *πάντας οὕτω διατιθεὶς ἀπεπέμπετο ὥστε αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ he sent them all back, so disposing them that they were more friendly to himself than to the King* Xn. *A.* 1, 1, 5.

1. Sometimes, however, the influence of the infinitive causes a predicate noun referring to a genitive or dative (rarely a nominative) to stand in the accusative (cf. § 316): as *Ἀθηναίων ἐδεήθησαν σφίσι βοηθοὺς γενέσθαι they wanted the Athenians to come to their assistance* Hdt. 6, 100. *Ξενίᾳ . . . ἥκειν παραγγέλλει λαβόντα τοὺς ἄλλους he sent instructions to Xenias to take the rest of the men, and come* Xn. *A.* 1, 2, 1.

USES OF THE INFINITIVE

632. The infinitive has two distinct uses: (1) as a substantive (not in indirect discourse), and (2) in indirect discourse.

Note. — The use of the infinitive (with subject accusative) was developed from its substantive use, thus *ἀγγέλλω Κῦρον νῑκᾶν* originally meant *I report Cyrus in regard to being victorious*, which amounts to saying *I report that Cyrus is victorious*, and (*Κῦρον*) *νῑκᾶν* is felt to represent (*Κῦρος*) *νῑκᾷ*, the present indicative (cf. § 342, note).

633. Negative with the Infinitive. — The infinitive used as a substantive has regularly as its negative *μή* (§ 431, 1); the infinitive in indirect discourse retains the negative of the direct discourse (usually *οὐ*, § 431, 2).

634. Personal and Impersonal Construction. — In Greek, as in English, both the personal and the impersonal constructions are found with words of saying and the like. Thus, the Greeks said both Κῦρος λέγεται ἀναβῆναι *Cyrus is said to have gone up*, and λέγεται Κῦρον ἀναβῆναι *it is said that Cyrus went up*, but the tendency was to employ the personal construction more freely than in English. Hence some of the Greek personal constructions (especially with δῆλος *evident*, δίκαιος *just*, and the like) have to be rendered in English as impersonal: thus δῆλος ἦν ἀνῑώμενος *it was evident that he was distressed* (lit. *he was evident*) Xn. *A.* 1, 2, 11.

THE INFINITIVE AS A SUBSTANTIVE

635. The use of the infinitive soon extended far beyond its original bounds (as a dative or locative case) and it was felt that the infinitive could stand in any case (nominative, genitive, dative, or accusative), but unless it is modified by the article (§ 636) it is often impossible to say definitely in what case the infinitive stands.

636. Articular Infinitive. — The infinitive may be modified by the neuter of the definite article, τό, τοῦ, τῷ (§ 444); when so modified, its substantive character appears even more clearly.

637. Infinitive as Subject. — The infinitive (with or without the article) may stand as the subject of a verb (or as a predicate substantive): as κόσμος καλῶς τοῦτο δρᾶν *to perform this as it should be done is a credit* Th. 1, 5. τὸ γάρ τοι θάνατον δεδιέναι . . . οὐδὲν ἄλλο ἐστὶν ἢ δοκεῖν

636 a. Homer never uses the article with the infinitive.

σοφὸν εἶναι μὴ ὄντα *for to fear death is nothing else than to seem to be wise when one is not* Pl. *Ap.* 29 a.

If the infinitive is the subject of a finite verb, it is of course in the nominative case; if it is the subject of an infinitive, it is of course in the accusative case.

1. **Infinitive as (Apparent) Subject.** — With many impersonal verbs and similar expressions, such as δεῖ or χρή *it is necessary*, δοκεῖ *it seems best*, ἔστι *it is possible*, ἔξεστι *it is allowed*, πρέπει or προσήκει *it is fitting*, καλόν ἐστι *it is a fine thing*, δίκαιον *it is right*, and the like, the infinitive stands in the relation of subject or *quasi*-subject (cf. § 305, note): as ὧδε οὖν χρὴ ποιεῖν *thus then we must act* Xn. *A.* 2, 2, 4. τί δεῖ αὐτὸν αἰτεῖν; *why must he make demand?* Xn. *A.* 2, 1, 10. ἔξεστιν ὁρᾶν *it is possible to see* Xn. *A.* 3, 4, 39. ἔδοξεν οὖν αὐτοῖς . . . προϊέναι *so it seemed best to them to proceed* Xn. *A.* 2, 1, 2. δίκαιον γὰρ ἀπόλλυσθαι τοὺς ἐπιορκοῦντας *for it is right for perjurers to perish* Xn. *A.* 2, 5, 41. For the personal construction, instead of the impersonal, in examples like the last see § 634.

Here belongs also the infinitive in indirect discourse (§ 646) with passive verbs of saying and thinking, like λέγεται, νομίζεται, etc. (cf. § 634).

638. Infinitive as Object or Cognate Accusative. — The infinitive with or without the article is used with great frequency as an object (§ 329) or cognate accusative (§ 331). When used as a cognate accusative it is often called the Complementary Infinitive. Examples are: ἤθελον αὐτοῦ ἀκούειν *they were willing to listen to him* Xn. *A.* 2, 6, 11. οὐ δυνάμενοι καθεύδειν *not being able to sleep* Xn. *A.* 3, 1, 3. οὐκ εἶχον ἱκανὰς [χιμαίρας] εὑρεῖν *they had not* (the power) *to find enough* [*goats*] Xn. *A.* 3, 2, 12. μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι *they learn to govern and to be*

governed Xn. *A*. 1, 9, 4. *ηὔχοντο αὐτὸν εὐτυχῆσαι they prayed for him to have good luck* Xn. *A*. 1, 4, 17. *τοὺς μὲν ὁπλῖτας αὐτοῦ ἐκέλευσε μεῖναι he bade the hoplites remain on the spot* Xn. *A*. 1, 5, 13. *οὐκ ἐκώλῡε βασιλεὺς τὸ Κύρου στράτευμα διαβαίνειν the King did not hinder Cyrus' army from crossing* Xn. *A*. 1, 7, 19. *διεπράξατο πέντε μὲν στρατηγοὺς ἰέναι he managed to have five generals go* Xn. *A*. 2, 5, 30.

Here belongs also the infinitive in indirect discourse after verbs of saying and thinking (§ 669). For the infinitive with verbs of promising and the like see § 549, 2.

(With the Article) *φοβούμενοι οὐχ ἡμᾶς μόνον, ἀλλὰ καὶ τὸ καταπεσεῖν in fear not only of us, but also of falling off* Xn. *A*. 3, 2, 19.

(With Prepositions) *πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος trained to having* only *moderate wants* Xn. *Mem.* 1, 2, 1.

639. Infinitive in the Genitive Case. — The infinitive (usually with the article) may stand in the genitive case: as *οἱ δὲ ζῶντες αἴτιοι θανεῖν the living are the cause of* his *death* S. *Ant.* 1173.

(With the Article) *τοῦ πιεῖν ἐπιθῡμίᾱ the desire to drink* Th. 7, 84. *ἀμελήσᾱς τοῦ συλλέγειν πλοῖα having neglected to collect vessels* Xn. *A*. 5, 1, 15. *ἄρξαντες τοῦ διαβαίνειν taking the lead in crossing* Xn. *A*. 1, 4, 15.

(With a Preposition) *ἀντὶ τοῦ τοῖς πλείοσι πείθεσθαι instead of obeying the majority* Xn. *Hell.* 2, 3, 34.

Note. — For the infinitive with *τοῦ* expressing purpose (mostly in Thucydides) see § 352, 1, note.

640. Infinitive in the Dative Case. — The infinitive (with or without the article) is often found in the dative case: as *τὸ δὲ ἀσφαλὲς καὶ μένειν . . . καὶ ἀπελθεῖν αἱ νῆες*

παρέξουσι security both for staying and for going away, our ships will provide Th. 6, 18. Here doubtless are to be classed the infinitive expressing purpose (see § 592) and the infinitive with most adjectives and substantives (see § 641).

(With the Article) Μένων ἠγάλλετο τῷ ἐξαπατᾶν δύνασθαι *Menon rejoiced in being able to deceive* Xn. *A.* 2, 6, 26.

(With Prepositions) ἐν γὰρ τῷ κρατεῖν ἐστι καὶ τὸ λαμβάνειν τὰ τῶν ἡττόνων *in being victorious is* included *also* the right *to take the property of the vanquished* Xn. *A.* 5, 6, 32.

641. Infinitive with Adjectives and Substantives. — Adjectives (adverbs) and substantives, denoting *ability*, *fitness*, *power*, *sufficiency*, and the like, and their *opposites*, may be followed by the infinitive: as δυνατὴν καὶ ὑποζυγίοις πορεύεσθαι ὁδόν *a road practicable even for pack animals to travel* Xn. *A.* 4, 1, 24. ὁπόσοι ἱκανοὶ ἦσαν τὰς ἀκροπόλεις φυλάττειν *as many as were sufficient to guard the citadels* Xn. *A.* 1, 2, 1. δεινὸς λέγειν *clever at speaking* Pl. *Ap.* 17 b. χαλεπὰ εὑρεῖν *hard to find* Pl. *Rep.* 412 b. οἷοί τε ἔσεσθε ἡμῖν συμπρᾶξαι *you will be able to coöperate with us* Xn. *A.* 5, 4, 9.

ὥρᾱ ἀπιέναι *it's time to go away* Pl. *Ap.* 42 *a.* ἀνάγκη ἐστὶ μάχεσθαι *it is necessary to fight* Xn. *A.* 4, 6, 10. ὄκνος ἦν ἀνίστασθαι *there was a disinclination to get up* Xn. *A.* 4, 4, 11. θαῦμα ἰδέσθαι *a wonder to behold* θ 366.

Note. — As in English, the active infinitive is commonly used with adjectives and substantives, even though the meaning may be passive: as ἄξιος θαυμάσαι *worth admiring, worthy to be admired* Th. 1, 138. Cf. in English "a house to let."

642. Adverbial Use of the Infinitive. — The infinitive (with or without the article) may be used adverbially, like the dative of Respect (§ 390), or the Adverbial Accusative (§ 336): as *τὸ δὲ βίᾳ πολῑτῶν δρᾶν ἔφῡν ἀμήχανος* *but as for acting in defiance of the State, I am too weak for that* S. *Ant.* 79. *ὡς . . . σχολὴ ᾖ ἡμῖν τὸ κατὰ τοῦτον εἶναι* *that we may have freedom so far as this man is concerned* Xn. *A.* 1, 6, 9.

1. With the article *τό* the adverbial infinitive is most frequently found after words denoting *hindrance* and the like (§ 643); without the article it is most frequently found in certain set phrases (often preceded by *ὡς*): *ὡς εἰπεῖν* or *ὡς ἔπος εἰπεῖν* *as one might say*, (*ὡς*) *συνελόντι εἰπεῖν* (§ 382, last example) *to speak concisely*, (*ὡς*) *ἐμοὶ δοκεῖν* *as* it *seems to me*, *ἑκὼν εἶναι* *willingly* (lit. *in respect to being willing*), *ὀλίγου δεῖν* or *μῑκροῦ δεῖν* *almost* (lit. *in regard to lacking little*).

Note. — The infinitive *δεῖν* is often omitted from *ὀλίγου δεῖν* and *μῑκροῦ δεῖν*, leaving *ὀλίγου* or *μῑκροῦ* alone to mean *almost*: as *ὀλίγου ἐμαυτοῦ ἐπελαθόμην* *I almost forgot who I was* Pl. *Ap.* 17 a.

643. Construction after Words of Hindering. — Words meaning (or suggesting) *hinder* may be followed by either (1) the simple infinitive (§ 638), or (2) the infinitive with *τοῦ* (§ 639), or (3) the simple infinitive with *μή* (§ 434) or (4) the infinitive with *τοῦ μή* (§ 434), or (5) the infinitive with *τὸ μή* (§ 642, 1 and § 434). Thus, *he hinders me from speaking* may be expressed in Greek by (1) *κωλύει με λέγειν*, (2) *κωλύει με τοῦ λέγειν*, (3) *κωλύει με μὴ λέγειν*, (4) *κωλύει με τοῦ μὴ λέγειν*, (5) *κωλύει με τὸ μὴ λέγειν*.

If the word of hindering is itself modified by a negative (see § 435), we may have also (6) *οὐ κωλύει με μὴ οὐ λέγειν*, and (7) *οὐ κωλύει με τὸ μὴ οὐ λέγειν*. For other examples see §§ 434–5.

644. Infinitive of Suggestion. — The infinitive may be used independently to *suggest* an action, but without stating it as a fact. An infinitive so used may suggest a wish (see § 587 note 3), or command (see § 583 note), or it may be used as an exclamation (usually with the article): as *τῆς μωρίᾱς· τὸ Δία νομίζειν Stupidity! to think of having a belief in Zeus!* Ar. *Nub.* 819.

Note. — Some of the so-called independent infinitives, it can be seen, were earlier dependent on words like *δός grant* (*that*) or *ἔδοξε it was voted* (*that*) and the like.

OTHER USES OF THE SUBSTANTIVE INFINITIVE

645. The infinitive is used with *ὥστε* (sometimes with *ὡς*), *ἐφ' ᾧ*, *ἐφ' ᾧτε*, to denote result (see §§ 595; 596), and with *πρίν* meaning *before* (see § 627).

Note. — The infinitive, with or without *ὥστε* or *ὡς* (§ 595) is sometimes used with *ἤ* after a comparative (§ 426, note 5): as *νόσημα μεῖζον ἢ φέρειν a disease too great to bear* S. *O.T.* 1293. *ἐλάττω ἔχοντα δύναμιν ἢ ὥστε τοὺς φίλους ὠφελεῖν having a force too small to* (lit. *smaller than so as to*) *help his friends* Xn. *Hell.* 4, 8, 23.

THE INFINITIVE IN INDIRECT DISCOURSE

646. When the infinitive is used in indirect discourse, each tense represents the same tense (of the indicative or optative) of the direct discourse (the present including also the imperfect, and the perfect the pluperfect; see §§ 551 and 671). If *ἄν* was used in the direct discourse, it is retained in the indirect (§ 439): thus *ἔφη ἐθέλειν he said he was willing* (i.e. *ἐθέλω I am willing*) Xn. *A.* 4, 1, 27. *ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι he says that he himself treated the wound* (i.e. *ἰώμην I treated*) Xn. *A.* 1, 8, 26. *οἰόμεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι we think we could make some use also of our valor* (i.e. *χρῴμεθα ἄν we could use*)

Xn. *A.* 2, 1, 12. λέγεται οἰκοδομῆσαι *he is said to have built* (i.e. ᾠκοδόμησε *he built*) Xn. *A.* 1, 2, 9. For additional examples see §§ 551 and 671.

647. Infinitive with ἄν. — The infinitive with ἄν usually represents in indirect discourse a potential optative or indicative of the direct discourse (§ 646), but the infinitive used as a substantive may sometimes take ἄν to give it a potential meaning (cf. § 436): as παντάπασιν ἀπεστερηκέναι . . . μὴ ἂν ἔτι σφᾶς ἀποτειχίσαι *to have deprived them completely of any possible power of walling them in* Th. 7, 6.

THE PARTICIPLE

648. The participle is a verbal adjective (§ 159, 1), and follows the same principles of agreement as other adjectives (§§ 420–423).

649. The uses of the participle may be classed under three heads: Attributive, Circumstantial, and Supplementary, but these uses shade off into one another, and the same participle may sometimes be referred to two classes. Thus, in μαχόμενοι διετέλεσαν *they continued fighting*, μαχόμενοι is supplementary to διετέλεσαν, but it also denotes the circumstances under which they continued.

A. THE ATTRIBUTIVE PARTICIPLE

650. The participle is used to modify a substantive exactly like any other adjective (§ 419): thus πόλις οἰκουμένη *an inhabited city*, ὁ παρὼν καιρός *the present occasion*, ὁ μὴ δαρεὶς ἄνθρωπος (§ 431, 1) *the unflogged man.*

1. The substantive which a participle modifies may be omitted, and the participle alone then has the value of a

substantive (cf. § 424): thus *οἱ παρόντες the* persons *present*, *τὸ μέλλον the future* (lit. *the* thing *about to be*), *τὸ θαρσοῦν courage* (lit. *the* thing *not afraid*) Th. 1. 36. *τῶν ἐργασομένων ἐνόντων since there were in* the country *those who would cultivate it* Xn. *A.* 2, 4, 22. *ἔπλει . . . ἐπὶ πολλὰς ναῦς κεκτημένους he sailed against* men *possessed of many ships* Xn. *Hell.* 5, 1, 19.

Note 1. — A participle, like any other adjective (§ 424), used substantively, may sometimes be modified by a genitive, if its verbal force is no longer felt: as *βασιλέως προσήκοντές τινες some relatives of the king* Th. 1, 128.

Note 2. — Greek uses the participle much more freely than English does, and the attributive participle must often be rendered in English by a substantive or a relative clause: as *οἱ πεπεισμένοι* (lit. *the persuaded* persons) *those who have been persuaded* or *the converts*, *οἱ ἐνοικοῦντες the inhabitants* Xn. *A.* 1, 5, 5. *ὁ τὴν γνώμην ταύτην εἰπών the man who advanced this opinion* Th. 8, 68. *τὰ δέοντα the duties*, etc.

651. Participle as a Predicate Adjective. — The participle, like any other adjective, may stand in the predicate with a copula (§ 307): as *οὔτε γὰρ θρασὺς οὔτ᾽ οὖν προδείσᾱς εἰμί for I am neither bold nor timorous* S. *O.T.* 90. Many other examples are to be seen in the mass of periphrastic forms in the perfect system (§§ 226; 227; 221, 1; 230; 536).

B. THE CIRCUMSTANTIAL PARTICIPLE

652. The participle may serve to define the circumstances under which an action takes place: as *πρὸς δὲ βασιλέᾱ πέμπων ἠξίου sending to the king he demanded* Xn. *A.* 1, 1, 8. *συλλέξᾱς στράτευμα ἐπολιόρκει Μίλητον collecting an army he besieged Miletus* Xn. *A.* 1, 1, 7. *ἀκούσᾱσι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα*

συναγαγεῖν when the generals heard this, they decided to marshal their forces Xn. *A.* 4, 4, 19.

653. In Greek circumstantial participles are many times as frequent as in English, and very often they cannot be properly translated by a corresponding English participle; usually they are best rendered by an English clause or phrase expressing time, means, manner, cause, purpose, condition, concession, or merely an attendant circumstance, as best accords with the Greek context: thus

1. *Time.* — *ἀκούσᾱς ταῦτα ἔλεξεν when he had heard this, he said* Xn. *A.* 1, 7, 6. *ἔτι παῖς ὢν while still a boy* Xn. *A.* 1, 9, 2 (see also § 655).

2. *Means.* — *λῃζόμενοι ζῶσι they live by plundering* Xn. *Cy.* 3, 2, 25.

3. *Manner.* — *παρήλαυνον τεταγμένοι they marched by in order* Xn. *A.* 1, 2, 16. (Cf. also § 655, 1.)

4. *Cause.* — *ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην Cyrus' mother took his side, because she loved him more than she did the king Artaxerxes* Xn. *A.* 1, 1, 4. *ἠξίου ἀδελφὸς ὢν αὐτοῦ he demanded on the ground that he was his brother* Xn. *A.* 1, 1, 8. (Cf. also § 655, 1 and § 656, 1.)

5. *Purpose.* — To express purpose the future participle is regularly used, but the present is sometimes found (cf. § 524): thus *πέμψαι δὲ καὶ προκαταληψομένους τὰ ἄκρα to send* men *to occupy the heights in advance* Xn. *A.* 1, 3, 14. *ἀνίσταντο οἱ μὲν . . . λέξοντες ἃ ἐγίγνωσκον, οἱ δὲ . . . ἐπιδεικνύντες οἵᾱ εἴη ἡ ἀπορίᾱ some arose to tell what they thought, and others (with the purpose of) pointing out what the difficulty was* Xn. *A.* 1, 3, 13. (Cf. also § 656, 3.)

6. *Condition.* — *οὐδὲ χρήματα μὲν λαμβάνων διαλέγομαι, μὴ λαμβάνων δ' οὔ moreover, I do not converse on condition*

of receiving money, and refrain from conversation if I receive none Pl. *Ap.* 33 a.

Observe that if a participle implying a condition is negatived, μή is always used (§ 431, 1).

7. *Concession* ("*although*"). — μέσον τῶν ἑαυτοῦ ἔχων τοῦ Κύρου εὐωνύμου ἔξω ἦν *although he commanded the center of his own forces, he was beyond Cyrus' left wing* Xn. *A.* 1, 8, 13. οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος . . . κακῶς ἐποίεις τὴν ἐμὴν χώρᾱν *although you were in nowise wronged by me, you did damage to my land* Xn. *A.* 1, 6, 7. (Cf. also § 655, 1 and § 656, 2.)

8. *Any Attendant Circumstance.* — συλλέξᾱς στράτευμα ἐπολιόρκει Μίλητον *having collected an army he laid siege to Miletus* Xn. *A.* 1, 1, 7. Such participles are often best rendered in English by a coördinate verb: as καταπηδήσᾱς ἀπὸ τοῦ ἅρματος τὸν θώρᾱκα ἐνέδῡ *he leapt down from his chariot, and put on his breastplate* Xn. *A.* 1, 8, 3.

Note 1. — It is important to remember that these relations (of time, manner, etc., § 653, 1–8) are not expressed by the participle, but only implied by the context. Often the same participle may be rendered in English in several different ways. Thus ἐπολέμει ἐκ Χερρονήσου ὁρμώμενος (*he waged war, using the Chersonese as a base of operations* Xn. *A.* 1, 1, 9), taken by itself, might be rendered *he waged war while using the Chersonese*, etc. (time, § 653, 1) or *he waged war by using the Chersonese*, etc. (means, § 653, 2) or *he waged war, thus using*, etc. (manner, § 653, 3) or *he was enabled to wage war because he used*, etc. (cause, § 653, 4), or *he waged war with the idea of using*, etc. (purpose, § 653, 5), or *he did wage war, if he used*, etc. (condition, § 653, 6), or *he waged war although he used*, etc. (concession, § 653, 7), or *he waged war with the Chersonese as a base of operations* (attendant circumstance, § 653, 8); but in every case that form of English translation should be chosen which best suits the Greek context.

Note 2. — Some idiomatic uses of the circumstantial participle are often best rendered by a different idiom in English. Thus, ἀρχόμενος (lit. *beginning*) is often best rendered *at first, in the beginning*, τελευτῶν

(lit. *ending*) *finally*, ἔχων (lit. *holding on*) *persistently*, ἀνύσᾱς (lit. *having completed*) *quickly*, θαρρῶν *boldly*, λαθών (lit. *escaping notice*) *secretly*, χαίρων (lit. *rejoicing*) *with impunity*, κλαίων (lit. *weeping*) *to one's sorrow*, φθάσᾱς (lit. *anticipating*) *before*. (Many of these are to be explained as adjectives used with adverbial force, § 425): thus ὅπερ ἀρχόμενος ἐγὼ ἔλεγον *as I said in the beginning* Pl. *Ap.* 24 a. ἄνοιγ' ἀνύσᾱς *make haste and open* Ar. *Nub.* 181.

Note 3. — Participles like ἔχων *having*, ἄγων *leading*, φέρων *carrying*, χρώμενος *using* may often be rendered "*with*": as ἔχων ὁπλίτᾱς χῑλίους *with a thousand hoplites* Xn. *A*. 1, 2, 9. ποίᾳ δυνάμει συμμάχῳ χρησάμενοι *with what force as allies* Xn. *A*. 2, 5, 13.

Note 4. — The phrases τί (ὅ τι) παθών (lit. *having experienced what?*), and τί (ὅ τι) μαθών (lit. *having learned what?*), are best translated "*what possessed you to* . . ." (πάσχω) or "*what put it in your head to* . . ." (μανθάνω), or loosely "*why in the world*": as τί παθόντε λελάσμεθα *what has possessed us to forget?* Λ 313.

ADVERBS WITH THE CIRCUMSTANTIAL PARTICIPLE

654. The relations of time, manner, cause, etc., often implied in the circumstantial participle (§ 653), may be made clearer (1) by means of adverbs modifying the principal verb, or (2) they may be definitely stated by means of adverbs modifying the participle itself.

655. Adverbs Modifying the Principal Verb. — The adverbs εὐθύς *straightway*, αὐτίκα *immediately*, ἅμα *at the same time*, τότε (ἐνταῦθα) *then*, ἤδη *already*, εἶτα *then*, ἔπειτα *thereupon*, and a few others, modifying the principal verb, often serve to make clearer a temporal relation implied in the participle. Cf. § 653, 1. (The first four are often more closely connected in sense with the participle than with the principal verb): thus τῷ δεξιῷ κέρᾳ τῶν Ἀθηναίων εὐθὺς ἀποβεβηκότι . . . ἐπέκειντο *they attacked the right wing of the Athenians as soon as it was disembarked* (lit. *when the right wing was disembarked, they straightway attacked it*) Th. 4, 43. ἐμάχοντο ἅμα πορευό-

μενοι they fought and marched at the same time Xn. *A.* 6, 3, 5. *πολλαχοῦ δή με ἐπέσχε λέγοντα μεταξύ it often checked me in the very act of speaking* Pl. *Ap.* 40 b. *ἐκελευσεν αὐτὸν συνδιαβάντα ἔπειτα οὕτως ἀπαλλάττεσθαι he advised him to cross with the rest, and then withdraw* Xn. *A.* 7, 1, 4.

1. In like manner *ὅμως nevertheless*, *οὕτως thus*, *εἶτα*, or *ἔπειτα*, with the principal verb, may help a participle implying concession (§ 653, 7), *οὕτως* may help a participle implying manner (§ 653, 3), and *οὕτως* or *διὰ ταῦτα* (*τοῦτο*) may help a participle implying cause (§ 653, 4): as *ἄπειροι ὄντες αὐτῶν . . . ὅμως ἐτολμήσατε . . . ἰέναι εἰς αὐτούς although you knew nothing about them, yet you dared to go against them* Xn. *A.* 3, 2, 16. *νομίζων ἀμείνους καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον because I thought you better and braver than many barbarians (for this reason) I enlisted you* Xn. *A.* 1, 7, 3.

656. Adverbs Modifying the Participle. — The following adverbs modify the participle itself:

1. The adverb *ἅτε* (also *οἷον*, *οἷα*) *inasmuch as* (§ 441 a) gives the participle a *causal* meaning: thus *ὁ δὲ Κῦρος ἅτε παῖς ὢν . . . ἥδετο τῇ στολῇ and Cyrus, inasmuch as he was a child, was pleased with the equipment* Xn. *Cy.* 1, 3, 3. *ἅτε θεωμένων τῶν ἑταίρων inasmuch as their companions were looking on* Xn. *A.* 4, 8, 28.

2. *Καίπερ although* (sometimes also *καί* or *καὶ ταῦτα*, § 312 note) gives the participle a *concessive* meaning: thus

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656, 1 a. In Herodotus *ὥστε* is used with participles meaning *inasmuch as* (like Attic *ἅτε*): as *ὥστε δὲ ταῦτα νομίζων but inasmuch as he believed this* Hdt. 1, 8.

656, 2 a. In Homer (and sometimes in tragedy) *καί* and *περ* (cf. § 71 note) are often separated by the participle or other emphatic word: as *οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἡδὺ γέλασσαν but they, though troubled, laughed joyously at him* B 270; sometimes *περ* alone means *although:* as *ἀχνύμενοί περ although distressed* κ 174.

καὶ τότε προσεκύνησαν καίπερ *εἰδότες ὅτι ἐπὶ θάνατον ἄγοιτο even then they did homage to him, although they knew that he was being led to death* Xn. *A.* 1, 6, 10.

3. Ὡς shows that the participle states the reasons of somebody else without implicating the speaker or writer. (The context sometimes shows that the reason is only pretended): thus *Πρόξενον . . . ἐκέλευσε . . . παραγενέσθαι, ὡς εἰς Πισίδας* βουλόμενος *στρατεύεσθαι, ὡς πράγματα* παρεχόντων *τῶν Πισιδῶν τῇ ἑαυτοῦ χώρᾳ he bade Proxenus join him, on the* (pretended) *ground that he wished to undertake an expedition against the Pisidians, since the Pisidians* (as he said) *were causing trouble for his territory* Xn. *A.* 1, 1, 11. *ταύτην τὴν χώρᾱν ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν ὡς πολεμίᾱν* οὖσαν *this country he turned over to the Greeks to plunder since* (in his opinion) *it was hostile* Xn. *A.* 1, 2, 19. *συλλαμβάνει Κῦρον ὡς* ἀποκτενῶν *he arrested Cyrus with the* (avowed) *intention of putting him to death* Xn. *A.* 1, 1, 3.

Note. — *ὥσπερ as, just as,* with the participle (as elsewhere) merely denotes comparison: as *κατακείμεθα* ὥσπερ ἐξὸν *ἡσυχίᾱν ἄγειν we lie inactive as though it were possible to take our ease* Xn. *A.* 3, 1, 14. *ὥσπερ πάλιν τὸν στόλον Κῦρου* ποιουμένου *as if Cyrus were moving backwards on his expedition* Xn. *A.* 1, 3, 16. Cf. ὥσπερ *ὀργῇ ἐκέλευσε he ordered, just as if in anger* Xn. *A.* 1, 5, 8.

GENITIVE AND ACCUSATIVE ABSOLUTE

657. Genitive Absolute. — A substantive (noun or pronoun) and modifying participle having no grammatical

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656, 3 a. In Homer *ὥς τε, ὡς εἰ,* and *ὡς εἴ τε* are used with the participle with much the same meaning as *ὥσπερ* (or *ὡς*) in Attic: thus *Κίρκῃ ἐπήιξα* ὥς τε *κτάμεναι* μενεαίνων *I sprang upon Circe as if I meant to slay her* κ 322. *ὀλοφῡρόμενοι* ὡς εἰ *θανατόνδε* κιόντα *bewailing him as though he were going to death* Ω 327.

connection with the rest of the sentence stand in the Genitive Absolute (§ 369): as *ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος he went up on the mountains, no one hindering* Xn. *A.* 1, 2, 22. *σπεισαμένου Κύρου ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς παθεῖν when Cyrus made a treaty* [*an enemy*] *was confident that he should experience nothing contrary to its terms* Xn. *A.* 1, 9, 8.

1. The genitive absolute can seldom be rendered in English by a corresponding nominative absolute; usually it must be translated like other circumstantial participles (§ 653, 1–8) by some phrase or clause which best accords with the Greek context: as *ἀνέβη . . . οὐδενὸς κωλύοντος he went up, since no one hindered*, or *without opposition* Xn. *A.* 1, 2, 22. *κακῶς γὰρ τῶν ἡμετέρων ἐχόντων, πάντες οὗτοι . . . βάρβαροι πολεμιώτεροι ἡμῖν ἔσονται for if our mutual relations are unpleasant, all these barbarians will be more hostile to us* Xn. *A.* 1, 5, 16. *οὐδὲ μὴν βοηθῆσαι, πολλῶν ὄντων πέρᾱν, οὐδεὶς αὐτοῖς δυνήσεται λελυμένης τῆς γεφύρᾱς moreover, though there be many on the opposite bank, not a single soul will be able to come to their aid if the bridge is destroyed* Xn. *A.* 2, 4, 20.

Note 1. — **Substantive not Expressed.** — The substantive in the genitive absolute sometimes is not expressed when it can be easily supplied from the context (cf. § 305): as *ἐντεῦθεν προϊόντων ἐφαίνετο ἴχνη ἵππων as they* (i.e. the Greeks) *were proceeding from that place, there appeared the tracks of horses* Xn. *A.* 1, 6, 1. *οὕτω δ' ἐχόντων since* (the above-mentioned) *things are so* Xn. *A.* 3, 2, 10. *ὕοντος while it was raining* (cf. § 305) Xn. *Hell.* 1, 1, 16.

Note 2. — The genitive absolute is sometimes employed when its use is not strictly logical: as *ἐκ δὲ τούτου θᾶττον προϊόντων . . . δρόμος ἐγένετο τοῖς στρατιώταις thereupon, as the soldiers advanced faster and faster, they fell to running* Xn. *A.* 1, 2, 17. *διαβεβηκότος ἤδη Περικλέους . . . ἠγγέλθη αὐτῷ . . . when Pericles had already crossed over, the news was brought to him* Th. 1, 114 (cf. also § 661, note 4).

658. Accusative Absolute. — The participle of an impersonal verb having no grammatical connection with the main construction of the sentence stands in the Accusative Absolute (§ 343): as *ἀλλὰ τί δή, ὑμᾶς ἐξὸν ἀπολέσαι, οὐκ ἐπὶ τοῦτο ἤλθομεν but why, when it was in our power to destroy you, did we not proceed to do so?* Xn. *A.* 2, 5, 22. *οἵτινές σε οὐχὶ ἐσώσαμεν οὐδὲ σὺ σαυτὸν, οἷόν τε ὂν καὶ δυνατόν for we did not save you, nor did you save yourself, although it was possible and practicable* Pl. *Crit.* 46 a. *δῆλον γὰρ ὅτι οἶσθα, μέλον γέ σοι for of course you know, since it is a matter of interest to you* Pl. *Ap.* 24 d.

Note. — After ὡς or ὥσπερ (§ 656, 3, and note) the accusative absolute is sometimes found where we should expect the genitive: thus τοὺς υἱεῖς οἱ πατέρες . . . ἀπὸ τῶν πονηρῶν ἀνθρώπων εἴργουσιν, ὡς τὴν μὲν τῶν χρηστῶν ὁμιλίᾱν ἄσκησιν οὖσαν τῆς ἀρετῆς *fathers keep their sons away from base men with the idea that association with the good is a training in virtue* Xn. *Mem.* 1, 2, 20. Rarely without a preceding ὡς or ὥσπερ: as δόξαντα δὲ ταῦτα *but when this had been decided on* Xn. *Hell.* 3, 2, 19.

C. THE SUPPLEMENTARY PARTICIPLE

659. The circumstantial participle sometimes forms an essential part of the predicate, which, without it, would hardly be complete. A participle so used is called Supplementary. Verbs whose meaning is of a general nature may take a supplementary participle to define a particular thing to which their action relates.

The supplementary participle may belong either to the subject or the object, — as shown by its agreement (§ 648).

I. The Supplementary Participle not in Indirect Discourse

660. The supplementary participle may be used with words meaning *begin*, *continue*, *endure*, *cease*, *happen*, *escape*

notice, *anticipate*, and the like: ἄρχεται ἀπολείπουσα *it* [the soul] *begins to leave* Xn. *Cy.* 8, 7, 26. μαχόμενοι διετέλεσαν *they continued fighting* (i.e. "fought continuously") Xn. *A.* 4, 3, 2. οὔποτε ἐπαυόμην ἡμᾶς μὲν οἰκτίρων *I never ceased pitying ourselves* Xn. *A.* 3, 1, 19.

Note. — With some verbs, especially τυγχάνω (poetic κυρῶ) *happen*, λανθάνω *escape notice*, φθάνω *anticipate*, the supplementary participle is often best rendered in English by a finite verb, while the finite Greek verb is translated as an adverbial modifier: thus παρὼν ἐτύγχανε *he was by chance present*, or *he happened to be present* Xn. *A.* 1, 1, 2. τρεφόμενον ἐλάνθανεν αὐτῷ τὸ στράτευμα *the army was secretly supported for him* (lit. *escaped notice being supported*) Xn. *A.* 1, 1, 9. φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους *they reached the height before the enemy* (lit. *they anticipated the enemy in reaching the height*) Xn. *A.* 3, 4, 49. So likewise δῆλος ἦν ἀνιώμενος *he was evidently disturbed* Xn. *A.* 1, 2, 11 (§ 634).

1. Verbs expressing emotion (*vexation*, *anger*, *trouble*, *shame*, *joy*, *displeasure*, or *disgust*, and the like) may be supplemented by a participle implying the *cause* (§ 653, 4): thus ἥδομαι . . . ἀκούων σου φρονίμους λόγους *I am pleased at hearing sensible remarks from you* Xn. *A.* 2, 5, 16. ἐλεγχόμενοι ἤχθοντο *they were vexed at being exposed* Xn. *Mem.* 1, 2, 47. οὔτε νῦν μοι μεταμέλει οὕτως ἀπολογησαμένῳ *and I do not now repent of having made* (i.e. "because I made") *such a defense* Pl. *Ap.* 38 e. καὶ τοῦτο μὲν οὐκ αἰσχύνομαι λέγων *and I am not ashamed to say this* Xn. *Cy.* 5, 1, 21.

Note. — With some of the verbs which take the supplementary participle the infinitive may also be used, but commonly with a difference of meaning (cf. § 661 note 3), — the participle implying that the action takes place, while the infinitive implies that it has not yet taken place (and perhaps never will occur): thus αἰσχύνομαι (or αἰδοῦμαι) λέγων *I am ashamed to say* (what I am saying), αἰσχύνομαι λέγειν *I am ashamed to say* (and so shall not say).

II. The Participle in Indirect Discourse

661. When the participle is used in indirect discourse (after words meaning *know*, *perceive*, *hear*, *remember*, *forget*, *appear*, *announce*, etc., § 669, 3) each tense represents the same tense of the indicative or optative of the direct discourse (§ 551), the present representing also the imperfect indicative, and the perfect the pluperfect indicative. If ἄν was used in the direct discourse, it is retained also in the indirect (§ 439).

(The participle may belong either to the subject or object, — as shown by its agreement, § 648): thus *οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα for they did not know that he was dead* (i.e. τέθνηκεν) Xn. *A.* 1, 10, 16. *ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα he heard that Cyrus was in Cilicia* (i.e. ἐστι) Xn. *A.* 1, 4, 5. *ἴσθι μέντοι ἀνόητος ὢν know, however, that you are a fool* (i.e. ἀνόητος εἶ) Xn. *A.* 2, 1, 13. *αὐτῷ Κῦρον ἐπιστρατεύοντα πρῶτος ἤγγειλα I was the first to announce to him that Cyrus was marching against him* (i.e. ἐπιστρατεύει) Xn. *A.* 2, 3, 19. *ἐπιβουλεύων ἡμῖν φανερός ἐστιν he is plainly plotting against us* (i.e. ἐπιβουλεύει, cf. § 634) Xn. *A.* 3, 2, 20. *εὑρίσκω δὲ ὧδε ἄν γινόμενα ταῦτα εἰ λάβοις τὴν ἐμὴν σκευήν I find that this would thus come to pass if you should take my garments* (i.e. γίνοιτο ἄν) Hdt. 7, 15. (Other examples in § 551 and § 671.)

Note 1. — The participle in indirect discourse is plainly, in origin, a circumstantial participle. Thus such a sentence as *ἔγνων γάρ μιν . . . οἰωνὸν ἐόντα for I knew him being, as he was, a bird of omen* ο 532 (in which μιν is the object of ἔγνων, and ἐόντα a circumstantial participle agreeing with μιν), soon came to be felt to mean "I knew the *fact* of his being (i.e. that he was) a bird of omen." With this meaning established it is but a slight step to such expressions as *ἡμεῖς ἀδύνατοι ὁρῶμεν ὄντες we see that we are unable* ("being unable, we see that fact"), where the participle may truly be said to represent ἐσμέν.

Hence it cannot always be determined with certainty whether a participle is, or is not, in indirect discourse, but the context will usually decide. With some verbs (ἀκούω *hear*, πυνθάνομαι, *perceive*) the participle in indirect discourse is regularly in the accusative, while the ordinary participle with these verbs stands in the genitive: as ὡς ἐπύθοντο τῆς Πύλου κατειλημμένης *when they heard of the capture of Pylus* Th. 4, 6. ὅτι πύθοιτο . . . τὸ Πλημμύριον . . . ἑαλωκός *that he had heard that Plemmyrium had been captured* Th. 7, 31.

Note 2. — **Construction with σύνοιδα.** — When σύνοιδα or συγγιγνώσκω *be conscious* is used with a reflexive pronoun the participle may be either nominative, agreeing with the subject, or dative, agreeing with the reflexive pronoun: as ἐγὼ γὰρ δὴ οὔτε μέγα οὔτε σμικρὸν ξύνοιδα ἐμαυτῷ σοφὸς ὢν *for I am not conscious to myself of being wise in either great or small degree* Pl. *Ap.* 21 b. ἐμαυτῷ γὰρ ξυνῄδη οὐδὲν ἐπισταμένῳ *for I was conscious to myself of possessing no knowledge* Pl. *Ap.* 22 d.

Note 3. — **Infinitive instead of Participle.** — Some of the verbs which regularly have the participle in indirect discourse (§ 661) are used also with the infinitive with little, if any, difference of meaning (cf. § 660, 1 note): as ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι *I hear that there are also many other such nations* Xn. *A*. 2, 5, 13. φαίνομαι *appear* with the participle usually means to *appear to be* (what one is), and with the infinitive to *appear to be* (what one perhaps is not): as εὔνοος ἐφαίνετο ἐών *he was plainly well-disposed* Hdt. 7, 173. κλαίειν ἐφαίνετο *he appeared to be weeping* (but really was not) Xn. *Sym.* 1, 15.

(But when with these verbs an object infinitive (§ 638) is used, the meaning is of course different (cf. § 660, 1, note) as μάθον ἔμμεναι ἐσθλός *I have learned to be brave* Z 444. μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι *let him remember to be a brave man* Xn. *A*. 3, 2, 39.)

Note 4. — **ὡς with the Participle in Indirect Discourse.** — With the participle in indirect discourse ὡς *as* may be used with the same meaning as with any circumstantial participle (§ 656, 3), but it is often hard to render in English: thus δῆλος ἦν Κῦρος ὡς σπεύδων *Cyrus made it evident that he was in haste* Xn. *A*. 1, 5, 9 (but δῆλος ἦν σπεύδων *was evidently in haste*). So the genitive absolute with ὡς is sometimes used as a practical equivalent of the participle in indirect discourse (sometimes even with verbs which could not take such a participle, cf. § 657, note 2): as ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ; *shall I report from you (on the assumption) that there is war?* Xn. *A*. 2, 1, 21.

ὡς ἐμοῦ οὖν ἰόντος ὅπῃ ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε (on the assumption) that I am going wherever you go you can make up your minds (i.e "be sure that I am going wherever you go") Xn. *A.* 1, 3, 6.

662. Ἄν with the Participle. — The adverb *ἄν* may be used with the participle, not in indirect discourse, to give it a potential meaning (cf. § 436): thus *εἰς δὲ τὸ πόλισμα ἂν γενόμενον οὐκ ἐβούλοντο στρατοπεδεύεσθαι but the soldiers were unwilling to encamp on ground which might be made a city* (i.e. *ὃ ἂν γένοιτο* § 563) Xn. *A.* 6, 4, 7. *ῥᾳδίως ἂν ἀφεθεὶς . . . προείλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν although he might easily have been acquitted, he preferred to abide by the laws and be put to death* (i.e. *ἀφέθη ἄν*, § 565) Xn. *Mem.* 4, 4, 4. *αἰτεῖ αὐτὸν εἰς δισχῑλίους ξένους . . . ὡς οὕτω περιγενόμενος ἂν τῶν ἀντιστασιωτῶν he asked him for two thousand mercenaries on the ground that he could thus get the better of his opponents* Xn. *A.* 1, 1, 10.

THE VERBAL ADJECTIVES

THE VERBAL IN *-τέος*

663. The verbal adjective in *-τέος, -τέᾱ, -τέον* (§ 235), is passive in meaning, and expresses *necessity* (like the Latin gerundive). It is used with a copula, *εἰμί* (§ 307), in either a personal or an impersonal construction.

Note. — The copula (*ἐστί, εἰσί*) is often omitted (§ 308).

664. Personal Construction. — In the personal construction the verbal agrees with the subject in gender, number, and case: as *ποταμὸς δ' εἰ μέν τις καὶ ἄλλος ἄρα ἡμῖν ἐστι διαβατέος οὐκ οἶδα whether we must cross any other river I*

do not know Xn. *A*. 2, 4, 6. ὠφελητέᾱ σοι ἡ πόλις ἐστίν *the State must be aided by you* Xn. *Mem*. 3, 6, 3.

665. Impersonal Construction. — In the impersonal construction (which is the more common) the verbal stands in the nominative neuter (usually singular, but sometimes plural), and takes an object (or cognate accusative) in the same case which would follow any other form of the same verb: thus τὴν πόλιν ὠφελητέον *the State must be aided* Xn. *Mem*. 2, 1, 28. τῶν βοσκημάτων ἐπιμελητέον *the flocks and herds must be taken care of* Xn. *Mem*. 2, 1, 28. πορευτέον δ' ἡμῖν τοὺς πρώτους σταθμοὺς ὡς ἂν δυνώμεθα μακροτάτους *we must make the first days' marches as long as we can* Xn. *A*. 2, 2, 12. οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν *who must not be surrendered to the Athenians* Th. 1, 86.

Note. — Observe that verbals of intransitive verbs can be used in the impersonal construction only.

666. Agent with Verbals in -τέος. — The agent (i.e. the person on whom the necessity rests) with verbals in -τέος stands regularly in the dative case (§ 380).

Note. — The *accusative* of the agent is sometimes found with the impersonal construction (§ 665). It seems to denote rather the person to whom the necessity extends rather than on whom it rests: as οὐδενὶ τρόπῳ φαμὲν ἑκόντας ἀδικητεόν εἶναι; *do we say that it in no way devolves on us to do wrong willingly?* Pl. *Crit*. 49 a.

THE VERBAL IN -τός

667. The verbal adjective in -τός, -τή, -τόν (§ 235, 2), denotes both what *has been done* and (more often) what *may be done:* as ἆρ' οὖν βιωτὸν ἡμῖν ἐστι; *is life endurable for us?* Pl. *Crit*. 47 e.

Many verbals in -τός have acquired an independent existence as adjectives, as θαυμαστός (*admired*, *admirable*) *wonderful*.

INDIRECT DISCOURSE

(*Oratio Obliqua*)

668. A direct quotation repeats the exact words of the speaker: as Καὶ ταῦτ', ἔφη, ποιήσω "*This, too, I will do,*" *said he; τί ποιήσωμεν, λέγετε "What shall we do?" you say.*

An indirect quotation adapts the words of the speaker to the construction of the sentence in which they stand: as *ἔφη καὶ ταῦτα ποιήσειν he said that he would do this also, ἠρωτήσατε ὅ τι ποιήσαιτε you asked what you should do.*

669. Indirect discourse is introduced by some word or expression meaning *say*, *know*, *think*, *perceive*, and the like (*verba sentiendi et declarandi*).

1. Of the three common verbs meaning *say*, when used to introduce indirect discourse

φημί is followed by the infinitive,

εἶπον is followed by ὅτι or ὡς with a finite verb,

λέγω admits either construction, but in the active voice it is more often followed by ὅτι or ὡς and a finite verb.

Note. — When εἶπον is used with the infinitive it regularly means *command, order, advise:* thus εἶπε . . . στρατηγοὺς μὲν ἑλέσθαι ἄλλους *he advised them to choose other generals* Xn. *A.* 1, 3, 14.

2. Most verbs meaning *think* or *believe* (νομίζω, οἴομαι, ἡγοῦμαι, δοκῶ *seem*, and the like) are followed by the infinitive.

3. Most verbs meaning *know*, *perceive*, *hear* (οἶδα, αἰσθάνομαι, ἀκούω, also ἀγγέλλω *announce*, δῆλός εἰμι *be evident*,

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669, 1 **a.** Homer sometimes uses simple ὅ (Attic ὅτι) meaning *that.*

b. In poetry οὕνεκα and ὁθούνεκα (lit. *wherefore*) are sometimes used to mean *that.*

and the like) are more frequently followed by the participle (§ 661), but any of them may take ὅτι or ὡς with a finite mode, and some of them may take the infinitive (§ 646) with little, if any, difference of meaning (cf. roughly in English "I know of its being good," "I know that it is good," "I know it to be good").

For the future infinitive after verbs of *promising*, *hoping*, and the like, see § 549, 2.

GENERAL PRINCIPLES OF INDIRECT DISCOURSE

670. In changing from direct to indirect discourse, the MODE may be changed, but *not* the TENSE.

1. Verbs may be changed to the optative only after a *secondary* tense (§ 517). Only a *principal* verb of the direct discourse may be changed to the infinitive or participle (§ 671).

2. If the adverb ἄν (§§ 436–439) was used in the direct discourse, it is retained also in the indirect, except when a dependent subjunctive with ἄν is changed to the optative after a secondary tense (§ 439).

3. The same negative (οὐ or μή) which stood in the direct discourse is retained in the indirect (§ 431, 2).

PRINCIPLES OF INDIRECT DISCOURSE (IN DETAIL)

THE INFINITIVE AND PARTICIPLE

671. After a word which takes the infinitive or participle (§ 669, 2–3) the principal verb in indirect discourse is changed to the infinitive or participle of the *same tense*, the present including also the imperfect, and the perfect the

pluperfect (see § 551). If ἄν was used in the direct discourse, it is retained also in the indirect: thus ἀπιέναι φησίν *he says he is going away* (i.e. ἄπειμι *I am going away*) Xn. *A.* 2, 2, 1. ἔφη βούλεσθαι ἐλθεῖν *he said that he wanted to go* (i.e. βούλομαι ἐλθεῖν *I want to go* Xn. *A.* 1, 3, 20. οὐ μεμνήσεσθαί σέ φασιν *they say you will not remember* (i.e. οὐ μεμνήσῃ *you will not remember*) Xn. *A.* 1, 7, 5. οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα *for they did not know that he was dead* (i.e. τέθνηκεν *he is dead*) Xn. *A.* 1, 10, 16. σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος *in your company I think I should be honored* (i.e. εἴην ἄν *I should be*) Xn. *A.* 1, 3, 6. ὁρῶ δὲ καὶ σοὶ τούτων δεήσον *and I see that you, too, will have need of these* (i.e. δεήσει *there will be need*) Xn. *Mem.* 2, 6, 29.

Note. — Sometimes a relative or temporal clause is felt to be of equal importance with the principal clause, and so has the infinitive where we might expect a finite mode: as . . . ὅτι πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσᾱς ἑαυτοῦ βελτίους, οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος *that Ariaeus said there were many Persians better than himself, who would not endure his being king* Xn. *A.* 2, 2, 1.

672. After a primary tense (§ 517) all verbs of indirect discourse, unless changed to the infinitive or participle (according to § 671), are retained (with change of person, if necessary) in the mode and tense of the direct discourse: thus λέγει δ' ὡς ὑβριστής εἰμι *he says that I am an insolent person* (i.e. ὑβριστὴς εἶ *you are an insolent person*) Lys. 24, 15. οὐκ οἶδα ὅ τι ἄν τις χρήσαιτο αὐτοῖς *I don't know what use anybody could make of them* (i.e. τί ἄν τις χρήσαιτο *what use could anybody make?*) Xn. *A.* 3, 1, 40. βουλεύομαί γε ὅπως σε ἀποδρῶ *I am planning how I can run away from you* (i.e. πῶς σε ἀποδρῶ; *how shall I run away*, deliberative subjunctive, § 577) Xn. *Cy.* 1, 4, 13.

OPTATIVE

673. After a secondary tense (§ 517) any indicative not changed to the infinitive or participle (§ 671), or any subjunctive of the direct discourse, may be changed to optative of the *same tense*, unless the change would cause ambiguity: thus (Optative for the Indicative) ἀπήγγελλεν ὅτι σπένδοιτο *he announced that he made a truce* (i.e. σπένδομαι *I make a truce*) Xn. *A.* 2, 3, 9. τοῖς δὲ ὑποψίᾱ μὲν ἦν ὅτι ἄγοι πρὸς βασιλέᾱ *the others had a suspicion that he was leading them against the King* (i.e. ἄγει *is leading*) Xn. *A.* 1, 3, 21. ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέᾱ μέγαν *he said that the advance would be against the great King* (i.e. ἔσται *will be*) Xn. *A.* 1, 4, 11. εἶπεν ὅτι Δέξιππον μὲν οὐκ ἐπαινοίη εἰ ταῦτα πεποιηκὼς εἴη *he said that he did not approve Dexippus if he had done this* (i.e. οὐκ ἐπαινῶ, εἰ πεποίηκε *I do not approve if he has done this*) Xn. *A.* 6, 6, 25.

Optative for a dependent subjunctive (ἄν disappearing, § 670, 2) ἡγεῖτο γὰρ ἅπαν ποιήσειν αὐτὸν, εἴ τις ἀργύριον διδοίη *for he thought that* [*Theognis*] *would do anything, if anybody offered him money* (i.e. ἐάν τις διδῷ *if anybody offers*) Lys. 12, 14. ὤμοσεν Ἀγεσιλάῳ εἰ σπείσαιτο ἕως ἔλθοιεν οὓς πέμψειε πρὸς βασιλέᾱ ἀγγέλους, διαπράξεσθαι, κ.τ.λ. *he swore to Agesilaus that if he would make a truce until the messengers that he should send to the King should arrive, he would bring it about*, etc. (i.e. ἐὰν σπείσῃ ἕως ἂν ἔλθωσιν οὓς ἂν πέμψω *if you will make a truce until the messengers that I send arrive*) Xn. *Ages.* 1, 10.

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673 a. In Homer the use of the optative in indirect discourse is practically unknown, except sometimes in indirect questions. See § 676 a.

Indirect Questions. — Optative for the Indicative. — *ἤρετο . . . εἴ τις ἐμοῦ εἴη σοφώτερος he asked whether there was anybody wiser than I* (i.e. *ἔστι τις is there anybody?*) Pl. *Ap.* 21 a. *ἠρώτησεν εἰ ἤδη ἀποκεκριμένοι εἶεν he asked if they had already given their answer* (i.e. *ἀποκέκρισθε have you given your answer?*) Xn. *A.* 2, 1, 15.

Optative for the (Deliberative) Subjunctive. — *ἐβουλεύετο . . . εἰ πέμποιέν τινας ἢ πάντες ἴοιεν he deliberated whether they should send some, or whether all should go* (i.e. *πότερον πέμπωμεν . . . ἢ ἴωμεν had we better send or go?*) Xn. *A.* 1, 10, 5.

674. The change to the optative mode after a secondary tense (§ 673) is never obligatory, and, for the sake of vividness, an indirect quotation of this sort can always be expressed in the mode employed by the original speaker. Not infrequently both forms of quotation are found in the same sentence: as *οὗτοι ἔλεγον ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἴη these said that Cyrus was dead, and that Ariaeus had fled, and was at the halting place* Xn. *A.* 2, 1, 3.

675. In order to avoid ambiguity (§ 673), the following forms of expression are not changed to the optative after a secondary tense:

1. The imperfect and pluperfect indicative are seldom changed to the optative in indirect discourse, since if they were changed to the present and perfect optative respectively, it could not be told that they did not represent the present or perfect indicative or subjunctive of the direct discourse: thus *εἶχε γὰρ λέγειν καὶ ὅτι μόνοι τῶν Ἑλλήνων βασιλεῖ συνεμάχοντο ἐν Πλαταιαῖς, καὶ ὅτι ὕστερον οὐδεπώποτε στρατεύσαιντο ἐπὶ βασιλέᾱ for he was able to say that they alone of the Greeks had fought on the*

side of the King at Plataeae, and that never since then had they made a hostile move against him (observe that the imperfect, *συνεμάχοντο* for *συνεμαχόμεθα* of the direct discourse, remains unchanged, while the aorist, *στρατεύσαιντο* for *ἐστρατευσάμεθα,* is changed to the optative) Xn. *Hell.* 7, 1, 34.

Note. — Rarely, when no possible ambiguity could arise, an imperfect indicative is changed to the present optative (§ 673): as *ἔλεγον ὅτι κατίδοιεν στράτευμα, καὶ νύκτωρ πολλὰ πυρὰ φαίνοιτο they said that they had caught sight of an army, and that at night many watchfires had been visible* (i.e. *κατείδομεν we caught sight of,* aorist, and *ἐφαίνετο were visible,* imperfect) Xn. *A.* 4, 4, 9. Still more rare is the use of the perfect optative to represent the pluperfect indicative.

2. The potential indicative with *ἄν* (§ 565) cannot be changed to the optative in indirect discourse, since then it could not be distinguished from the potential optative (§ 563): as *ἀπελογοῦντο ὡς οὐκ ἄν ποτε οὕτω μῶροι ἦσαν . . . εἰ ᾔδεσαν they said in their defense that they should never have been so foolish if they had known* (i.e. *οὐκ ἂν ἦμεν, εἰ ᾔσμεν we should not have been, if we had known,* § 606; whereas *οὐκ ἂν εἶεν, εἰ εἰδεῖεν* would represent *οὐκ ἂν εἶμεν, εἰ εἰδεῖμεν we should not be, if we should know,* § 605) Xn. *Hell.* 5, 4, 22.

3. The aorist indicative in a subordinate clause is not changed in indirect discourse, since if it were changed to the aorist optative, the optative might be thought to represent an aorist subjunctive of the direct discourse: thus *ἔλεγον ὡς ὁ Ξενοφῶν οἴχοιτο ὡς Σεύθην . . . ἃ ὑπέσχετο αὐτῷ ληψόμενος they said that Xenophon had gone to Seuthes to receive what he had promised him* (the optative *ὑπόσχοιτο* would mean *what he might promise him,* representing *ἃ ἂν ὑπόσχηται* (§ 673) of the direct discourse) Xn. *A.* 7, 7, 55.

676. Inserted Statements of Fact. — Statements or explanations of fact in the indicative mode may be inserted by the writer, even though the rest of the sentence stands in indirect discourse: as ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν ἐφ' ἃ ἐστρατεύετο, μὴ πρόσθεν παύσεσθαι πρὶν, κτλ. *he bade them join his expedition, promising them that if he should successfully accomplish the object for which* (as I say) *he was making the expedition, not to stop until*, etc. Xn. *A.* 1, 2, 2. ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἕλληνες, ἐννοούμενοι μὲν ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν *the Greeks were naturally in great perplexity, reflecting on the fact that they were* (as I say) *at the King's gates* Xn. *A.* 3, 1, 2.

677. Implied Indirect Discourse. — In Greek (as in Latin) a clause expressing the thought of another person may take the construction of indirect discourse (i.e. the optative after a secondary tense) although not formally introduced by any words of *saying*, *thinking*, or the like: οἱ δ' ᾤκτῑρον εἰ ἁλώσοιντο *others pitied them if they should be captured* (i.e. εἰ ἁλώσονται *if they are going to be captured*) Xn. *A.* 1, 4, 7. ἐστρατεύσαμεν δὲ ἐπ' αὐτὸν ὡς . . . ἀποκτενοῦντες, εἰ δυναίμεθα *but we have proceeded against him with the avowed intention of killing him if we could* (i.e. ἐὰν δυνώμεθα *if we can*) Xn. *A.* 3, 1, 17. σπονδὰς ἐποιήσαντο, ἕως ἀπαγγελθείη τὰ λεχθέντα *they made a*

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676 a. In Homer, where the use of the optative in indirect discourse after a secondary tense is practically unknown (except sometimes in indirect questions), facts are regularly stated from the point of view of the speaker, and it is left to be inferred that they may have been at the same time the thought of another: as γίγνωσκον ὃ δὴ κακὰ μήδετο δαίμων *I knew some power was planning ill* (Attic ἐγίγνωσκον ὅτι κακὰ μήδοιτο, or μήδεται) γ 166. ᾔδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονεῖτο *for he knew in his heart full well how his brother was toiling* B 409.

truce (which they agreed should last) *until what had been said should be reported* (i.e. ἕως ἂν ἀπαγγελθῇ *until it is reported*) Xn. *Hell.* 3, 2, 20.

It is on this principle that the optative is used in final clauses dependent on a secondary tense (§§ 590–594).

SUMMARY OF THE USAGE OF INDIRECT DISCOURSE

678. For the sake of completeness for reference a summary of the regular usages of indirect discourse is here given:

Optative (after secondary tenses)[1]

In indirect discourse	Of direct discourse
Pres. opt. may represent	Pres. indic. (independent or dependent) Pres. subj. w. ἄν (dependent) Pres. (interrog.) subj. (independent)
Aorist opt. may represent	Aorist indic. (independent) Aorist subj. w. ἄν (dependent) Aorist (interrog.) subj. (independent)
Perf. opt. may represent	Perf. indic. (independent or dependent) Perf. subj. w. ἄν (dependent) Perf. (interrog.) subj. (independent)
Fut. opt. represents	Fut. indic. (independent or dependent)

Infinitive and Participle

In indirect discourse		Of direct discourse
Pres. infin. or partic.	=	Pres. indic. (independent) or Imperf. indic. (independent)
Pres. infin. or partic. w. ἄν	=	Pres. opt. w. ἄν (independent) or Imperf. indic. w. ἄν (independent)

[1] Any optative with ἄν is unchanged from the direct discourse (in which it was originally independent, § 563).

In indirect discourse		Of direct discourse
Aorist infin. or partic.	=	Aorist indic. (independent)
Aorist infin. or partic. w. ἄν	=	Aorist indic. w. ἄν (independent) or Aorist opt. w. ἄν (independent)
Perf. infin. or partic.	=	Perf. indic. (independent) or Pluperf. indic. (independent)
Perf. infin. or partic. w. ἄν	=	Perf. opt. w. ἄν (independent) or Pluperf. indic. w. ἄν (independent)[1]
Fut. infin. or partic.	=	Fut. indic. (independent)

Note. — The imperative is regularly represented in indirect discourse by the substantive infinitive (§ 638) dependent on a word meaning *command*, *order*, or the like: as ἥκειν παραγγέλλει *he bids him come* (i.e. ἧκε *come*) Xn. *A*. 1, 2, 1. Rarely can it be said that the imperative is changed to the infinitive in indirect discourse: as ἔλεγε θαρρεῖν *he told him not to be alarmed* (i.e. θάρρει *don't be alarmed*) Xn. *A*. 1, 3, 8.

[1] Rarely.

APPENDIX A

VERSIFICATION

679. Greek verse was dependent on the *quantities* (§§ 52–54) of the syllables, and not, like English, on word-accent or on rhyme.

680. Kinds of Poetry. — Greek poetry in general may be grouped under two heads: (1) that which was recited (Recitative), and (2) that which was sung (Lyric), but it should always be remembered that recited poetry was developed from poetry composed to be sung.

Note. — **The Doric of the Drama.** — The Lyric portions of the Attic drama, out of regard for its Doric origin, were regularly composed in a conventional Doric dialect, formed by writing ᾱ for η in all words in which the Attic η represents an original ᾱ (§ 15): as

ἔκλυον φωνᾶν, ἔκλυον δὲ βοᾶν
τᾶς δυστᾱ́νου. — E. *Med.* 131.

681. Metre (*μέτρον measure*) is the measurement of verse by feet, lines, strophes, etc.

682. In treating of metre it is customary and convenient to employ certain arbitrary signs as follows:

1. ⏑ indicates a short syllable (also called a *mora*, assumed to be equal to ♪).

2. — indicates a long syllable (= two *morae*, or ♩).
3. ⌊ (*triseme*) indicates a long syllable prolonged to equal three *morae* (*i.e.* — ⏑ or ♩.).
4. ⌊⌋ (*tetraseme*) indicates a long syllable prolonged to equal four *morae* (*i.e.* — — or 𝅗𝅥).
5. > (*irrational syllable*) indicates a long syllable used in the place where a short normally occurs.
6. ⏖ indicates two short syllables used in the place where one short normally occurs: thus — ⏖ (cyclic dactyl) indicates a dactyl used as an equivalent of a trochee — ⏑ (§ 705); so also ⏖ — (cyclic anapaest) indicates an anapaest used in iambic rhythm. (These are also written —⏑ ⏑ and ⏑ ⏑—.)
7. | | short perpendicular lines are used to indicate the divisions between the feet (§ 683).
8. ‖ indicates the divisions between *cola* (§ 686).
9. ∧ indicates a pause at the end of a verse equal to one *mora* (⏑).
10. ∧̄ indicates a pause at the end of a verse equal to two *morae* (—). (So also ⌊∧̄ indicates a pause of three *morae*, and ⌊∧̄⌋ of four *morae*.)
11. ‖ standing below the line is used to indicate a caesura (§ 690). A comma (,) is sometimes used for the same purpose.
12. # is used to indicate a diaeresis (§ 690).
13. ⁝ is used to indicate anacrusis (§ 706).

FEET

683. A group of syllables having a fixed metrical form is called a foot. The most common kinds of feet are the following:

FEET OF THREE MORAE ($\frac{3}{8}$ time)

Trochee	— ⏑	♩ ♪	λεῖπε
Iambus	⏑ —	♪ ♩	λέγω
Tribrach	⏑ ⏑ ⏑	♪ ♪ ♪	λέγετε

FEET OF FOUR MORAE ($\frac{2}{4}$ time)

Dactyl	— ⏑ ⏑	♩ ♪ ♪	λείπομεν
Anapaest	⏑ ⏑ —	♪ ♪ ♩	λεγέτω
Spondee	— —	♩ ♩	λείπων

FEET OF FIVE MORAE ($\frac{5}{8}$ time)

Cretic	— ⏑ —	♩ ♪ ♩	λειπέτω
Bacchīus	⏑ — —	♪ ♩ ♩	λιποιμην

FEET OF SIX MORAE ($\frac{3}{4}$ time)

Ionic *a minore*	⏑ ⏑ — —	♪ ♪ ♩ ♩	ἐλελοίπῃ
Ionic *a maiore*	— — ⏑ ⏑	♩ ♩ ♪ ♪	λειπώμεθα
Choriambus	— ⏑ ⏑ —	♩ ♪ ♪ ♩	λειπομένων

1. Many other kinds of feet[1] are mentioned by the ancient grammarians, but they may all be explained as variations of the forms already described (cf. § 685).

684. Thesis and Arsis. — That part of the foot on which the *ictus* or rhythmical accent falls is called the Thesis; the rest of the foot is called the Arsis.

685. Substitution. — In many kinds of verse two short syllables (⏑ ⏑) may be substituted for a long (—), or a long syllable may take the place of two short syllables.

NOTE. — When a long syllable in the thesis is resolved into two short (§ 685), the ictus properly belongs to the two, but is usually placed on the first.

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[1] For example: Proceleusmatic ⏑ ⏑ ⏑ ⏑, First Paeon — ⏑ ⏑ ⏑, Fourth Paeon ⏑ ⏑ ⏑ —, Molossus — — —, etc.

COLA

686. Colon. — A group of feet (never more than six) is called a Colon, or a Rhythmical Series.

1. A colon of two feet is called a Dipody, of three feet a Tripody, of four feet a Tetrapody, of five feet a Pentapody, of six feet a Hexapody.

2. But trochaic, iambic, and anapaestic rhythms are measured not by single feet but by the dipody; hence four feet of such a rhythm form a Dimeter, six feet a Trimeter, and eight feet a Tetrameter.

THE VERSE

687. The Verse. — A verse is composed of one, two, or even three *cola* (§ 686), and is usually written and printed as a single line.

688. Syllaba Anceps. — The last syllable of any verse may be counted as long or short, as the rhythm may demand, without any regard to its actual quantity.

NOTE. — In the metrical schemes given below the existence of the *syllaba anceps* is taken for granted.

1. Hiatus (§ 42) is allowed only at the end of a verse (but cf. § 2 a).

689. Catalexis. — A verse in which the last foot is incomplete is said to be Catalectic (*καταληκτικός stopping short*). A verse in which the last foot is complete is called Acatalectic.

1. A part or the whole of the last arsis is omitted in catalexis. If the omitted arsis formed the last part of the

foot its place is filled by the pause (∧, § 682, 9–10); if it formed the first part of the foot its place is filled by prolonging (§ 682, 3–4) the thesis of the preceding foot: as | ∪ ⌊́ ⌊́ | for | ∪ — ∪ — |.

690. Caesura and Diaeresis. — A Caesura (lit. cutting) occurs whenever a word ends inside a foot. A Diaeresis occurs when the end of a word coincides with the end of a foot.

1. The principal caesura or The Caesura is one which marks also a break in the sense, and which occurs repeatedly at a fixed point in the verse.

Note. — In antiquated language a caesura in the second foot is sometimes called *trithemimeral*, because it comes after three half-feet (*τριθ-ημι-μερής of three half-portions*), a caesura in the third foot *penthemimeral*, etc.

For the Masculine and Feminine Caesuras see § 701, note.

STROPHE AND SYSTEM

691. Strophe. — A group of lyric verses recurring in fixed form is called a Strophe. An Antistrophe is a corresponding strophe immediately following. Strophe and Antistrophe are sometimes followed by an Epode (not metrically corresponding).

692. System. — Verses are sometimes arranged in a system, in which the *syllaba anceps* and hiatus are allowed only at the end. Such a system may be regarded as one long verse. For examples see §§ 696; 703, 2.

RHYTHMS

693. Rhythms are named (trochaic, iambic, dactylic, etc.) from their fundamental feet.

TROCHAIC RHYTHMS

694. Trochaic rhythms are usually measured by dipodies (§ 686, 2) consisting of two trochees | ⏑́ ⏑ — ⏑ |, and they admit the irrational syllable (>, § 682, 5) in the second foot of any dipody. Moreover two shorts may be substituted (§ 685) for the long syllable of the trochee in any foot except the final foot of the verse.

695. Trochaic Tetrameter. — The most common trochaic rhythm (used by the line) is the Trochaic Tetrameter catalectic (consisting of two *cola*, § 686). Its scheme according to (§ 694) is as follows:

```
⏑́ ⏑     — ⏑   | ⏑́ ⏑     — ⏑   ‖ ⏑́ ⏑     — ⏑   | ⏑́ ⏑     — ∧
⏑́ ⏑ ⏑   ⏑ ⏑ ⏑ | ⏑́ ⏑ ⏑   ⏑ ⏑ ⏑ ‖ ⏑́ ⏑ ⏑   ⏑ ⏑ ⏑ | ⏑́ ⏑ ⏑
        — >   |         — >   ‖         — >   |
        ⏑ ⏑ > |         ⏑ ⏑ > ‖         ⏑ ⏑ > |
                              #
```

as:

```
⏑́ ⏑ —    >|⏑́ ⏑ ⏑ ⏑ ⏑   ‖ ⏑́ ⏑    — ⏑ | ⏑́   ⏑ — ∧
εὐτυχεῖς δ᾽ ἡ|μεῖς ἐσόμεθα. ‖ τἄλλα δ᾽ οὐ λέ|γουσ᾽ ὅμως [1]
                   #
⏑́ ⏑   ⏑ ⏑ >|⏑́ ⏑ — ⏑   ‖ ⏑́ ⏑    — ⏑ | ⏑́   ⏑ — ∧
ἀλλὰ μεταβου|λευσόμεσθα. ‖ τοῦτο δ᾽ οὐ κα|λῶς λέγεις. [2]
                   #
```

"Téll me nót in | moúrnful númbers, # lífe is bút an | émpty dréam."

Note. — Rarely in proper names a cyclic dactyl (— ⏑⏑, § 682, 6) is used in place of a trochee. More freedom of substitution is usual in the first *colon* than in the second.

---

[1] E. *I.T.* 1232. [2] E. *Or.* 1526.

696. Trochaic rhythms are also found sometimes in systems (§ 692) ending in a catalectic dimeter; as

∠ ⏑ — ⏑ | ∠ ⏑ — ⏑ |
ταῦτα μὲν πρὸς | ἀνδρός ἐστι |

∠ ⏑ — ⏑ | ∠ ⏑ — > |
νοῦν ἔχοντος | καὶ φρένας καὶ |

∠ ⏑ ⏑⏑⏑ | ∠ ⏑ — ∧
πολλὰ περιπε|πλευκότος.[1]

For lyric trochaic rhythms see § 707, 2.

IAMBIC RHYTHMS

(Cf. § 706, note)

697. Iambic rhythms are usually measured by dipodies (§ 686, 2) consisting of two iambi | ⏑ ∠ ⏑ — |, and they admit the irrational syllable (>, § 682, 5) in the first foot of any dipody. Moreover, two shorts may be substituted (§ 685) for the long syllable of the iambus in any foot except the final foot of the verse.

698. Iambic Trimeter. — The most common iambic rhythm (used by the line) is the iambic trimeter. The iambic trimeter of tragedy is metrically much more strict than that of comedy, and, although the irrational syllable is frequent, the resolution of the long syllable (§ 697) is comparatively infrequent. In comedy, however, not only are resolutions numerous, but an anapaest (cyclic, § 682, 6) may stand in place of the iambus in any foot except the last, and the apparent dactyl (> ⏑́ ⏑) may stand in the fifth foot as well as in the first and third.

The principal caesura usually comes in the third foot.

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[1] Ar. *Ran*. 534–6.

The scheme of iambic trimeter (showing all possible variations) is as follows:

Tragic	∪ ∠ ∪ – ∪ ∪́ ∪ ∪ ∪ ∪ > ∠ > ∪́ ∪ ⏖ ∠	∪ ∠ ∪ – ∪ ∪́ ∪ ∪ ∪ ∪ > ∠ > ∪́ ∪	∪ ∠ ∪ – ∪ ∪́ ∪ > ∠
Comedy allows also	⏖ ∠ ⏖ –	⏖ ∠ ⏖ –	> ∪́ ∪ ⏖ ∠

Note.—In proper names the tragedians sometimes allow the cyclic anapaest (§ 682, 6) in other feet than the first.

Examples of iambic trimeter are:

Tragic

> ∠ ∪ – | > ‖ ∠ ∪ – | > ∠ ∪ –
εἴθ' ὤφελ' Ἀρ|γοῦς μὴ δια|πτάσθαι σκάφος

> ∠ ∪ – | > ‖ ∪́ ∪ ∪ – | > ∠ ∪ –
Κόλχων ἐς αἶ|αν κυανέᾱς | Συμπληγάδας.[1]

Comic

> ∠ ⏖ – | ∪ ∠ ∪ – | > ∠ ∪ –
Ὦ Ζεῦ βασιλεῦ· | τὸ χρῆμα τῶν | νυκτῶν ὅσον

⏖ ∠ ∪ – | ⏖ ∠ ∪ – | ∪ ∠ ∪ –
Ἀπέραντον· οὐ|δέποθ' ἡμέρᾱ | γενήσεται;

⏖ ∠ ∪ – | > ∪́ ∪ ∪ – | > ∠ ∪ –
Ἀπόλοιο δῆτ', | ὦ πόλεμε, πολ|λῶν οὕνεκα.[2]

"Which, líke a wound|ed snáke, drags its | slow léngth along."

Note.—The Choliambus, or "limping trimeter" (σχάζων) has a spondee instead of an iambus in the last foot.

699. Iambic Tetrameter Catalectic.—The iambic tetrameter catalectic, consisting of two *cola* (§ 686), is often used in comedy. Its scheme

∪ ∠ ∪ – | ∪ ∠ ∪ – ‖ ∪ ∠ ∪ – | ∪ ∠ –
#

[1] E. *Med.* 1–2. [2] Ar. *Nub.* 2, 3, 6.

admits the same variations as the iambic trimeter (§ 698): thus

◡ ∠ ◡ — | > ∠ ◡ — ‖ ◡ ∠ ◡ — | ◡ ∠ — ∧
ἐγὼ γὰρ ἤτ|των μὲν λόγος ‖ δι' αὐτὸ τοῦτ' | ἐκλήθην
#

> ∠ ◡ — | > ∠ ◡ ◡ ◡ ‖ > ∠ ◡ ◡ ◡ | ◡ ∠ — ∧
ἐν τοῖσι φρον|τισταῖσι ὅτι ‖ πρώτιστος ἐπε|νόησα [1]
#

"A cáptain bold | of Hálifax, # who líved in coun|try quárters."

1. Iambic rhythms are sometimes found in system (§ 692). For lyric iambic rhythms see § 707, 2.

DACTYLIC RHYTHMS

700. The fundamental foot of dactylic rhythms is the dactyl (— ◡ ◡), but the spondee (— —) may be substituted.

701. Dactylic Hexameter. — The hexameter is the most common dactylic rhythm. It contains six feet, of which the last is always a dactyl lacking the last syllable, — ◡ ∧ (§ 689). The fifth foot is usually a dactyl, but may be a spondee, in which case the verse is called Spondaic. The other feet may be either dactyls or spondees, but dactyls predominate.

1. The principal caesura is usually in the third foot, less often after the thesis in the fourth foot (in which case there is often a corresponding caesura in the second foot). A diaeresis at the end of the fourth foot (Bucolic Diaeresis) is also very common.

Note. — **Masculine and Feminine Caesuras.** — A caesura immediately following the long syllable of the *thesis* is called *masculine*, a caesura between the two short syllables of the *arsis* is called *feminine*.

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[1] Ar. *Nub.* 1038–9.

2. The scheme of the dactylic hexameter is as follows:

–́ ⏕ | –́ ⏕ | –́ ⏕ | –́ ⏕ | –́ ⏕ | –́ ⏑ ∧

Examples are:

–́ ⏑ ⏑ | –́ ⏑ ⏑ | –́ ‖ – | –́ ⏑ ⏑ | –́ ⏑ ⏑ | –́ ⏑ ∧
μῆνιν ἄ|ειδε, θε|ά, Πη|λ η ϊ ά|δεω Ἀχι|λῆος [1]

–́ ⏑ ⏑ | –́ ⏑ ⏑ | –́ ⏑ ‖ ⏑ | –́ ⏑ ⏑ | –́ ⏑ ⏑ | –́ ⏑ ∧
ἄνδρα μοι | ἔννεπε, | Μοῦσα, πο|λύτροπον, | ὃς μάλα | πολλά [2]

–́ – | –́ ⏑ ⏑ | –́ ⏑ ‖ ⏑ | –́ ⏑ ⏑ | –́ – | –́ ⏑ ∧
τίπτ' αὖτ', | αἰγιό|χοιο Δι|ὸς τέκος | εἰλή|λουθας; [3]

–́ ⏑ ⏑ | –́ ⏑ ⏑ | –́ ⏑ ‖ ⏑ | –́ ⏑ ⏑ | –́ ⏑ ⏑ | –́ ⏑ ∧
ἣ δ' ἀέ|κουσ' ἅμα | τοῖσι γυ|νὴ κίεν. | αὐτὰρ Ἀ|χιλλεύς [4]
#

For the synizesis of εω in the first example see § 19, note 2; for the shortening of μοι in the second see § 52 a. Observe that the third example is a spondaic line, and the fourth shows the bucolic diaeresis. For explanations of some other peculiarities of the Homeric verse see §§ 2 a; 13 a; 22 a; 36 a; 44 a; 44, 2 a; 53, a, b; 54 a.

702. The Elegiac Distich. — The Elegiac distich consists of a dactylic hexameter followed by two catalectic dactylic tripodies (which form the so-called pentameter).

The scheme entire is as follows:

–́ ⏕ | –́ ⏕ | –́ ⏕ | –́ ⏕ | –́ ⏕ | –́ ⏑ ∧
–́ ⏕ | –́ ⏕ | ⊔́ ‖ –́ ⏑ ⏑ | –́ ⏑ ⏑ | –́ ⊼
#

Note. — In the pentameter the end of the first tripody always coincides with the end of a word, and neither hiatus (§ 668, 1) nor *syllaba anceps* (§ 688) is allowed at this point. Observe also that the second tripody does not admit spondees.

1. The Elegiac distich is a favorite metrical form for gnomic and didactic poetry. It is but once used in the

[1] A 1. [2] α 1. [3] A 202. [4] A 348.

extant tragedy, the first two lines of the passage being as follows:

∠ ⏑ ⏑ | ∠ — | ∠ ‖ ⏑ ⏑ | ∠ ⏑ ⏑ | ∠ ⏑ ⏑ | ∠ ⏑ ∧
Ἰλίῳ | αἰπει | νᾷ Πάρις | οὐ γάμον | ἀλλά τιν' | ἄτᾱν

∠ ⏑ ⏑ | ∠ — | ⊔́ | ∠ ⏑ ⏑ | ∠ ⏑ ⏑ | ∠ $\overline{\wedge}$
ἀγάγετ' | εὐναί | ᾱν | εἰς θαλά | μους Ἑλέ | νᾱν.[1]
#

ANAPAESTIC RHYTHMS

(Cf. § 706, note)

703. The basis of anapaestic rhythms is the anapest (⏑ ⏑ ∠), but for this the spondee (— ∠) or even the dactyl (— ⏑́ ⏑) may be substituted. A dactyl (or the last of two or more dactyls) is regularly followed by a spondee (— ⏑ ⏑ — —), since a dactyl followed by an anapaest (— ⏑ ⏑ ⏑ ⏑ —) would bring four short syllables together.

1. Anapaestic rhythms are usually measured by dipodies (§ 686, 2), and the most common forms are the monometer (of two feet), the dimeter (of four feet), and the dimeter catalectic or Paroemiac. The schemes are as follows:

(Monometer)
⏑ ⏑ ∠ ⏑ ⏑ —
— ∠ — —
— ⏑́ ⏑

(Dimeter)
⏑ ⏑ ∠ ⏑ ⏑ — | ⏑ ⏑ ∠ ⏑ ⏑ —
— ∠ — — | — ∠ — —
— ⏑́ ⏑ — ⏑́ ⏑ | — ⏑́ ⏑

Cf. "And the ólive of peáce ‖ sends its bránches abroád."

(Paroemiac)
⏑ ⏑ ∠ ⏑ ⏑ — | ⏑ ⏑ ⊔́ —
— ∠ — — | —
— ⏑́ ⏑ — ⏑́ ⏑ |

Cf. "The Lórd is adván‖cing. Prepáre ye!"

2. **Anapaestic Systems.** — Anapaestic rhythms were much used by the dramatists in systems (§ 692), a system

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[1] E. *And.* 103–104.

consisting of a series of anapaestic monometers (usually printed as dimeters, with an occasional monometer) ending with a paroemiac (§ 703, 1). Hiatus and the *syllaba anceps* are allowed only at the end of the system (i.e. the last syllable of the paroemiac). There is usually a diaeresis (§ 690) at the end of each monometer.

The following is a short anapaestic system:

— ⏑́ ⏑ — — | — ∠ ⏑ ⏑ — |
ἀλλά σ' ὁ Μαίᾱς | πομπαῖος ἄναξ |

⏑ ⏑ ∠ ⏑ ⏑ — | — ⏑́ ⏑ — — |
πελάσειε δόμοις, | ὧν τ' ἐπίνοιαν |

— ∠ ⏑ ⏑ — | — ∠ ⏑ ⏑ — |
σπεύδεις κατέχων | πράξειας, ἐπεὶ |

— ∠ ⏑ ⏑ — |
γενναῖος ἀνήρ, |

— ∠ ⏑ ⏑ — | ⏑ ⏑ ⊔́ —
Αἰγεῦ, παρ' ἐμοὶ | δεδόκησαι.[1]

NOTE. — Observe that the last syllable in the second line (short by nature) is long by position (§ 53), owing to the following consonants.

704. Anapaestic Tetrameter. — The anapaestic tetrameter, consisting of one anapaestic dimeter followed by the paroemiac, is much used by the line in comedy.

The scheme is as follows:

⏑ ⏑ ∠ ⏑ ⏑ — | ⏑ ⏑ ∠ ⏑ ⏑ — ‖ ⏑ ⏑ ∠ ⏑ ⏑ — | ⏑ ⏑ ⊔́ —
— ∠ — — | — ∠ — — ‖ — ∠ — — | —
— ⏑́ ⏑ — ⏑ ⏑ | — ⏑́ ⏑ — ⏑ ⏑ ‖ — ⏑́ ⏑
#

Examples are

— ⏑́ ⏑ — — | — ∠ ⏑ ⏑ — ‖ — ∠ — — | ⏑ ⏑ ⊔́ —
Προσχετε τὸν νοῦν | τοῖς ἀθανάτοις ‖ ἡμῖν, τοῖς αἰ|ὲν ἐοῦσι,
#

— ∠ ⏑ ⏑ — | — ⏑́ ⏑ — — ‖ — ∠ ⏑ ⏑ — | ⏑ ⏑ ⊔́ —
Τοῖς αἰθερίοις, | τοῖσιν ἀγήρῳς, ‖ τοῖς ἄφθιτα μη|δομένοισιν.[2]
#

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[1] E. *Med.* 759–763.

[2] Ar. *Aves*, 688–689.

For lyric anapaestic rhythms (which usually admit more freedom of substitution) see § 709, 2.

LYRIC RHYTHMS

705. Lyric rhythms in general differ from recitative rhythms only in allowing much greater freedom of substitution. Their most notable characteristic is the Procrustean habit of frequently employing feet which are either longer or shorter than the fundamental foot of the verse, but which, by an arbitrary shortening or lengthening, are made to fit the rhythm (cf. § 682, 3–6). Thus, a long syllable of two *morae* (–) by being lengthened (⌞–), or a dactyl (– ◡ ◡) of four *morae* by being shortened (– ◡◡) is often employed in a rhythm whose fundamental foot is the trochee (– ◡) of three *morae*. Likewise a trochee (– ◡) of three *morae* may be used in a dactylic (– ◡ ◡) rhythm of four *morae* (as ⌞ ◡). But the character of the rhythm may always be determined by the preponderance of the fundamental foot.

706. Anacrusis. — In the lyric rhythms each line does not always begin with a complete foot. The extra syllable (or syllables) at the beginning of such a line has received the name of *anacrūsis* (*ἀνάκρουσις upward beat*).

1. *The anacrusis must not be greater than the arsis.* Hence we may have ◡ or > or ◡◡ as the anacrusis of a logaoedic verse (§ 707, 1) and ◡ ◡, or –, or ◡, as the anacrusis of a dactylo-epitritic verse (§ 709).

Anacrusis is indicated by ⁝.

Note. — Some writers on meter recognize only those feet in which the ictus falls on the first part of the foot (i.e. trochees, dactyls, etc.). By this theory an iambic verse (◡ – | ◡ –) is regarded as a catalectic trochaic with anacrusis (◡ ⁝ – ◡ | – ∧), an anapaestic verse as a

catalectic dactylic with anacrusis, etc. But the ancients recognized rhythms in which the ictus falls on the second part of the foot, as well as the other kind, and such rhythms are often constructed on a different principle from the others. Hence it seems best to limit anacrusis to the strictly lyric rhythms, where the great variety and complexity of the verses demand the adoption of some simple working hypothesis, although it is not certain that such rhythms were so treated by the ancients.

LYRIC RHYTHMS IN $\frac{3}{8}$ TIME

707. The fundamental foot of lyric rhythm in $\frac{3}{8}$ time is the trochee (– ⏑), but in place of the trochee may be substituted the tribrach (⏑ ⏑ ⏑), the irrational trochee (– >, § 682, 5), the cyclic dactyl (– ⏖, § 682, 6), or the triseme (⊔, § 682, 3). The cyclic dactyls are found before or between trochees, but trochees are not found between dactyls in the same verse. Anacrusis (§ 706) is frequent.

1. **Logaoedic Rhythms.** — Rhythms in $\frac{3}{8}$ time containing both trochees and (cyclic) dactyls have received the name of Logaoedic (λόγος *speech*, *prose*, ἀοιδή *song*).

2. Occasionally lyric verses in $\frac{3}{8}$ time are found without cyclic dactyls or trisemes, and such verses by themselves might be explained as lyric trochaic, or (if they have anacrusis, cf. § 706, note) as lyric iambic rhythms; but since such verses are seldom found except in connection with other, logaoedic, verses, it is better to treat them all under one general head.

Note 1. — "**Basis.**" — The first foot of a logaoedic verse allows great freedom. It may be a trochee (–́ ⏑), a tribrach (⏑́ ⏑ ⏑), an irrational trochee (–́ >), or even an apparent iambus (⏑́ –) or anapaest (⏑́ ⏑ >). For an example see § 708, 6.

Note 2. — Logaoedic Rhythms are measured by the single foot. Some of them have acquired special names, which, however, are not particularly important, for a verse can always be described as a dipody, tripody, etc., according to the number of feet it contains.

708. It follows from § 707 that the lyric rhythms in $\frac{3}{8}$ time may have great variety of form. Some examples of single verses are given below, but it must be remembered that these verses are thus severed from their connection in strophes of which they are an integral part.

1. DIPODY (LOGAOEDIC)

ὦ τὸν Ἄ|δωνιν (Adonic)

2. TRIPODIES

Trochaic tripody (with resolved foot):

φρενομό|ρως ἀ|κούσῃ [1]

Trochaic tripody with anacrusis (§ 706):

τέλος θά|νοιμι | καὐτός [2]

Trochaic tripody catalectic, with anacrusis ("Iambic," see § 707, 2):

τί τῶνδ' ἄ|νευ κα|κῶν; [3]

Trochaic tripody catalectic, with anacrusis, containing a triseme (§ 682, 3):

φίλαν|δρον· με|νεῖ. [4]

Logaoedic tripodies:

βυρσότο|νον κύ|κλωμα [5] (First Pherecratean)

ἢ πόλις | ἢ φί|λων [6] (First Pherecratean catalectic)

παιδὸς | δύσφορον | ἄτᾱν [7] (Second Pherecratean)

Logaoedic tripody (containing two dactyls) catalectic, with anacrusis:

πῶς οὖν ἱε|ρῶν ποτα|μῶν. [8]

---

[1] S. *Aj.* 626.
[2] S. *Aj.* 390.
[3] Aesch. *Ag.* 211.
[4] Aesch. *Septem*, 901.
[5] E. *Bacchae*, 123.
[6] E. *Med.* 847.
[7] S. *Aj.* 643.
[8] E. *Med.* 846.

Logaoedic tripodies containing a triseme (§ 682, 3):

∪ ⁝ ∟́ | ∠ ∪∪ | ∠ ∧
κακὰν | ἐλπίδ᾿ ἔ|χων[1]

∠ ∪∪ | ∟́ | ∠ ∧
τλᾶμονι | θῡ|μῷ[2]

The last example might be scanned as a dipody (Adonic — ∪∪ | — ∪), but the scansion of such lines is determined by the character of the strophe in which they stand.

3. TETRAPODIES

The following will serve as examples of tetrapodies, although many more varieties are found:

∠ ∪ | ∠ ∪ | ∠ ∪ | ∠ ∧
βάξις | εἰ δ᾿ ἐ|τήτυ|μος[3]

∠ ∪∪ | ∠ ∪ | ∠ ∪ | ∠ ∪
νῦν γὰρ ἐ|μοὶ μέ|λει χο|ρεῦσαι[4] (First Glyconic)

∠ ∪∪ | ∠ ∪ | ∠ ∪ | ∠ ∧
δῡρομέν|ᾱ σὸν | εὐνέ|τᾱν[5] (First Glyconic catalectic)

∠ ∪ | ∠ ∪∪ | ∠ ∪ | ∠ ∧
ηὗρον | οὐδέ τι | φάρμα|κον[6] (Second Glyconic catalectic)

∪ ⁝ ∠ ∪ | ∠ ∪ | ∠ ∪∪ | ∠ ∧
ἔτλᾱ δὲ | σοῖσι | μηλονό|μᾱς[7] (Third Glyconic catalectic, with anacrusis)

∪ ⁝ ∠ ∪ | ∟́ | ∠ ∪ | ∠ ∧
μένει δ᾿ ἀ|κοῦ|σαί τί |μου[8]

∪∪ ⁝ ∟́ | ∟́ | ∟́ | ∠ ∧
μονόπαις | ἀλλ᾿ | ἔμ|πᾱς.[9]

4. PENTAPODIES

∠ > | ∠ ∪∪ | ∠ ∪ | ∠ ∪ | ∠ ∪
ἐν μύρ|του κλαδὶ | τὸ ξί|φος φο|ρήσω[10]

∠ ∪∪ | ∟́ | ∠ ∪∪ | ∟́ | ∠ ∧
τὰν ὁ με|γας | μῦθος ἀ| έ |ξει.[11]

[1] S. *Aj.* 606.
[2] E. *Med.* 865.
[3] Aesch. *Ag.* 477.
[4] S. *Aj.* 701.
[5] E. *Med.* 159.
[6] E. *Alc.* 966.
[7] E. *Alc.* 573.
[8] Aesch. *Ag.* 459.
[9] E. *Alc.* 906.
[10] *Scolium.*
[11] S. *Aj.* 226.

5. HEXAPODIES

> ⋮ ∠ ⏑⏑ | ∠ ⏑⏑ | ∠ ∪ | ∠ ∪ | ⌞́ | ∠ Λ
εὐδαίμονες | οἷσι κα|κῶν ἄ|γευστος | αἰ|ών

∠ ∪ | ∠ > | ∠ ⏑⏑ | ∠ ⏑⏑ | ⌞́ | ∠ Λ
οἷς γὰρ | ἂν σει|σθῇ θεό|θεν δόμος | ἄ|τᾱς

∠ ∪ | ∠ > | ∠ ⏑⏑ | ∠ ⏑⏑ | ∠ ∪ | ∠ ∪
οὐδὲν | ἐλλεί|πει γενε|ᾶς ἐπὶ | πλῆθος | ἕρπον.[1]

6. Some verses contain more than one *colon*. Examples are:

(EUPOLIDEAN)

∠ ∪ | ∠ ∪ | ∠ ⏑⏑ | ⌞́ ‖ ∪́ — | ∠ ∪ | ∠ ∪ | ∠ Λ
ὦ θε|ώμεν|οι κατε|ρῶ ‖ πρὸς ὑ|μᾶς ἐ|λευθέ|ρως

∠ > | ∠ > | ∠ ⏑⏑ | ⌞́ ‖ ∠ ∪ | ∠ > | ∠ ∪ | ∠ Λ
οὕτω | νῑκή|σαιμί τ' ἐ|γὼ ‖ καὶ νο|μιζοί|μην σο|φός[2]

Observe the *basis* (§ 707, note 1) at the beginning of the second *colon* of the first line.

(GREATER ASCLEPIADEAN)

∠ ∪ | ∠ ⏑⏑ | ⌞́ ‖ ∠ ⏑⏑ | ⌞́ ‖ ∠ ⏑⏑ | ∠ ∪ | ∠ Λ
μηδὲν | ἄλλο φυ|τεύ‖σῃς πρότε|ρον ‖ δένδριον | ἀμπέ|λω.[3]

7. The following examples show lyric verses in $\frac{3}{8}$ time combined to form a strophe (§ 691):

∠ ∪ | ∠ ⏑⏑ | ∠ > | ∠ Λ
καὶ σὲ | μέν, πότνι', | Ἀργεί|ᾱ

∠ > | ∠ ⏑⏑ | ∠ ∪ | ∠ ∪
πεντη|κόντορος | οἶκον | ἄξει·

> ⋮ ⌞́ | ∠ ∪ | ∠ ⏑⏑ | ∠ Λ
συρί|ζων δ' ὁ | κηροδέ|τᾱς

∪́ ∪ ∪ | ∠ > | ∠ > | ∠ Λ
κάλαμος | οὐρεί|ου Πᾱ|νὸς

> ⋮ ∠ ⏑⏑ | ⌞́ | ⌞́ | ∠ Λ
κώπαις ἐπι|θω|ὕ|ξει,[4]

4 . 4 . 4 . 4 + 4

[1] S. *Ant.* 582–5. [2] Ar. *Nub.* 518, 520. [3] Alcaeus. [4] E. *I.T.* 1123–7.

⏑ ⁝ ⏗ ⏖ | ⏗ ⏖ | ⏗ ⏑ ‖ ⏗ ⏑ | ⏗ ⏑ | ⏗ | ⏗ ∧
σὺ δ', ὦ τάλαν, | ὦ κακό|νυμφε ‖ κηδε|μὼν τυ|ράν|νων,

⏗ ⏑ | ⏗ ⏑ | ⏗ | ⏗ ∧
παισὶν | οὐ κατ|ει|δὼς

⏖ ⁝ ⏗ ⏖ | ⏗ ⏖ | ⏗ ⏖ | ⏗ ⏑ ‖ ⏗ ⏖ | ⏗ ⏖ | ⏗ ∧
ὄλεθρον βιο|τᾷ προσά|γεις ἀλό|χῳ τε ‖ σᾷ στυγε|ρὸν θάνα|τον.

> ⁝ ⏗ ⏑ | ⏗ | ⏗ ⏑ | ⏗ ⏑ | ⏗ | ⏗ ∧
δύστᾱνε, | μοί|ρᾱς ὅ|σον παρ|οί|χῃ.[1]

3 4 . 4 . 4 3 + 6

DACTYLO-EPITRITIC RHYTHMS ($\frac{2}{4}$ TIME)

709. The fundamental foot of the dactylo-epitritic rhythm is the dactyl (— ⏑ ⏑) or its equivalent spondee (— —), occurring commonly in groups of two dactyls and a spondee (— ⏑ ⏑ — ⏑ ⏑ — —). The lengthened trochee (⌞ ⏑, § 682, 3) is also found, followed always by a spondee, the two together forming the so-called Epitrite (⌞ ⏑ — —). Either of these two combinations may be catalectic (§ 689), and anacrusis (§ 706) is frequent. Occasionally the tetraseme (⊔, § 682, 4), occupying the time of a whole foot, is found.

An example of this rhythm is:

⏑ ⁝ ⏗ ⏑ ⏑ | ⏗ ⏑ ⏑ | ⏗ — | ⏗ ⏑ | ⏗ —
Ἄνω ποτα|μῶν ἱε|ρῶν χω|ροῦσι | πᾱγαί,

⏗ ⏑ | ⏗ — | ⏗ ⏑ ⏑ | ⏗ ⏑ ⏑ | ⏗ ⊼
καὶ δί|κᾱ καὶ | πάντα πά|λιν στρέφε|ται.[2]

1. Other lyric dactylic rhythms are occasionally found, but they require no further explanation than has already been given.

2. Lyric anapaests also sometimes occur, but they may be explained as dactylic verses with anacrusis (see § 706, note).

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[1] E. *Med.* 990–5. [2] E. *Med.* 410–11.

OTHER RHYTHMS IN $\frac{3}{4}$ AND $\frac{5}{8}$ TIME

710. Choriambic Rhythms. — The fundamental foot of choriambic rhythms is the chóriambus (∠ ⏑ ⏑ —). Such rhythms are rare. An example is:

∠ ⏑ ⏑ — | ∠ ⏑ ⏑ — | ∠ ⏑ ⏑ — | ∠ ⏑ ⏑ —
δεινὰ μὲν οὖν, | δεινὰ ταράσ|σει σοφὸς οἰ|ωνοθέτᾱς.[1]

711. Ionic Rhythms. — Ionic rhythms have the ionic (— — ⏑ ⏑) as their fundamental foot, for which occasionally ⊔ ⏑ ⏑ (§ 682, 4) is found. Such rhythms are regularly catalectic (§ 689) with anacrusis (§ 706), and by some they are explained as ionic *a minore* (see § 706 note).

An example is:

⏑ ⏑ ⁝ ∠ — ⏑ ⏑ | ∠ — ⏑ ⏑ | ∠ — ⊼
πεπέρᾱκεν μὲν ὁ | περσέπτολις | ἤδη

⏑ ⏑ ⁝ ∠ — ⏑ ⏑ | ∠ — ⏑ ⏑ | ∠ — ⏑ ⏑ | ∠ — ⊼
βασίλειος στρατὸς | εἰς ἀντίπο|ρον γείτονα | χώρᾱν.[2]

⏑ ⏑ ⁝ ∠ ⏑ ⏑ | ∠ — ⊼
πολύγομφον ὅ|δισμα [3]

Note. — **Anaclasis.** — The last long syllable and the first short syllable of any foot may be transposed. This is called *anaclasis* (ἀνά-κλασις *breaking up*): thus

⏑ ⏑ ⁝ ∠ ⏑ — ⏑ | ∠ — ⊼
ἰδίοις νόμοις κρα|τύνων [4]

(instead of ⏑ ⏑ ⁝ ∠ — ⏑ ⏑ | ∠ — ⊼).

712. Dochmiac Rhythms. — In some of the lyric portions of tragedy, where great excitement is expressed, a peculiar but unmistakable rhythm, called dochmiac, is often found. The exact nature of this is very uncertain, but it is based on a dipody ⏑ ∠ — ⏑ ∠, which is thought to have a broken rhythm, with alternating $\frac{5}{8}$ and $\frac{3}{8}$ time.

[1] S. *O.T.* 484.
[2] Aesch. *Persians*, 65–6.
[3] Aesch. *Persians*, 71.
[4] Aesch. *Pr.* 403.

It allows the irrational long (§ 682, 5) in place of either of the two short syllables, and also freely resolves any one of the three long syllables into two shorts. Hence many variations are possible, but only nineteen are actually found, and some of these very seldom. The following are the most common forms:

⏑ ∠ –   ⏑ ∠
δαϊχθεὶς χερῶν[1]

⏑ ⏑́ ⏑ – ⏑ ∠
κατολοφῦρομαι[2]

> ⏑́ ⏑ – ⏑ ∠
Ἀργόθεν ὦ φίλος[3]

> ⏑́ ⏑ – > ∠
ὦ σχέτλιοι πομπαί[4]

⏑ ⏑́ ⏑ ⏑ ⏑ ⏑ ∠
χθονὸς ἀπὸ πατρίδος[5]

⏑ ⏑́ ⏑ ⏑ ⏑ ⏑ ⏑́ ⏑
τὸν ἔτι βρέφος ἔλιπον.[6]

Dochmiacs are often found in systems (§ 692). A good example is E. *Med.* 1258–60.

713. Bacchīac Rhythms. — Bacchīac Rhythms (based on the bacchīus, ⏑ ∠ –) are seldom found except in connection with other rhythms (usually dochmiac). An example is in Aesch. *Pr.* 115.

714. Cretic Rhythms. — Cretic rhythms occasionally occur with the cretic (∠ ⏑ –) as the fundamental foot, which may be resolved (§ 685) into ∠ ⏑ ⏑ ⏑ (first paeon) or ⏑́ ⏑ ⏑ – (second paeon). An example is

∠ ⏑ – | ∠ ⏑ – | ∠ ⏑ ⏑ ⏑
ὅστις ἡ|μῶν μόνος | σπεισάμενος.[7]

[1] E. *I.T.* 872.
[2] E. *I.T.* 643.
[3] E. *I.T.* 830.
[4] E. *I.T.* 650.
[5] E. *I.T.* 829.
[6] E. *I.T.* 291.
[7] Ar. *Ach.* 835.

APPENDIX B

TABLE OF VOWEL CONTRACTIONS

715.

α + α = ᾱ (§ 18, 2)

α + αι = αι (§§ 19; 88)

α + ᾱͅ = ᾱͅ (§ 19)

α + ε = ᾱ (§ 18, 6)

α + ει (real) = ᾱͅ (§ 19)

α + ει (apparent) = ᾱ (§ 19)

α + η = ᾱ (§ 18, 6, rarely η, § 170, 2)

α + ῃ = ᾳ (§ 19, rarely ῃ, § 170, 2)

α + ι = αι (§ 18, 1)

ᾱ + ι = ᾱͅ (§ 18, 1)

α + ο = ω (§ 18, 4)

α + οι = ῳ (§ 19)

α + ου (apparent) = ω (§ 19)

α + ω = ω (§ 18, 4)

ε + α = η (§ 18, 6, sometimes ᾱ, §§ 91, 1; 106, 2; 118, 1; 120, 3)

ε + αι = ῃ (§ 19, rarely αι, § 118, 1; or ει, § 170, note 3)

ε + ε = ει (§ 18, 3)

ε + ει = ει (§ 19)

ε + η = η (§ 18, 2)

ε + ῃ = ῃ (§ 19)

ε + ι = ει (§ 18, 1; cf. § 6, 3)

ε + ο = ου (§ 18, 5)

ε + οι = οι (§ 19, 1)

ε + ου = ου (§ 19)

ε + υ = ευ (§ 18, 1)

ε + ω = ω (§ 18, 4)

ε + ῳ = ῳ (§ 19)

η + αι = ῃ (§ 19)

η + ε = η (§ 18, 2)

η + ει (real) = ῃ (§ 19)

η + ει (apparent) = η (§ 19)

η + ι = ῃ (§ 18, 1)

ι + ι = ῑ (§ 18, 2)

ο + α = ω (§ 18, 4, rarely ᾱ, § 118, 1)

ο + ε = ου (§ 18, 5)

ο + ει (real) = οι (§ 19, 2)

ο + ει (apparent) = ου (§ 19, 2)

ο + η = ω (§ 18, 4)

ο + ῃ = οι (§ 19, 2; rarely ῳ, § 170, 2)

ο + ι = οι (§ 18, 1)

ο + ο = ου (§ 18, 3)

ο + οι = οι (§ 19, 1)

ο + ου = ου (§ 19)

ο + ω = ω (§ 18, 2)

ο + ῳ = ῳ (§ 19)

υ + ι = ῡ (§ 211, 2 a)

ω + α = ω (§ 18, 4)

ω + ε = ω (§ 18, 4)

ω + ι = ῳ (§ 18, 1)

ω + ο = ω (§ 18, 2)

APPENDIX C

THE PRONUNCIATION OF GREEK PROPER NAMES IN ENGLISH

716. Nearly all Greek proper names came into the English language through the medium of Latin. Hence the following rule for pronouncing such names:

Write the Greek name in the equivalent Latin letters (see § 1) *and pronounce as an English word*[1] *with Latin accent.*

NOTE. — In addition to the equivalents given in § 1, the following should be mentioned:

Gk. Lat.	Gk. Lat.	Gk.	Lat.
αι = *ae* (*ai*)	ευ = *eu*	Final -ος, -ον, of 2d decl.,	= *-us*, *-um*
ει = *ī* (or *ē*)	ου = *ū*		
οι = *oe* (*oi*)	γ nasal (§ 11, 1) = *n*	ρ with rough breathing (ῥ)	= *rh*
αυ = *au*	Final -οι = *-i*		

Examples are:

Αἴγῑνα = *Ae-gī′-na*
Ἀθήνη = *A-thē′-nē*
Βοιωτίᾱ = *Boe-ō′-ti-a*
Βυζάντιον = *By-zan′-ti-um*
Δᾱρεῖος = *Da-rī′-us*
Δελφοί = *Del′-phi*
Διόσκουροι = *Di-os-cū′-ri*
Εὐρώτᾱς = *Eu-rō′-tas*
Θουκυδίδης = *Thū-cyd′-i-des*
Μίλητος = *Mi-lē′-tus*
Ὀδυσσεύς = *O-dys′-seus*
Ξενοφῶν = *Xen′-o-phon*
Σφίγξ = *Sphinx*
Τῑμόθεος = *Ti-mo′-the-us*
Χάρων = *Cha′-ron*

[1] See Bennett and Bristol, *The Teaching of Latin and Greek*, pp. 237–9.

APPENDIX D

SOME ADDITIONAL GRAMMATICAL TERMS

717. The following grammatical terms are still occasionally employed by editors. Most of them explain themselves, but for completeness they are here catalogued.

1. **Anacoluthon** occurs when the construction of a sentence is changed from that with which it began: as καὶ διαλεγόμενος αὐτῷ, ἔδοξέ μοι οὗτος ὁ ἀνὴρ εἶναι σοφός *and conversing with him,— this man seemed to me* (instead of "I thought him") *to be wise* Pl. *Ap.* 21 c.

2. **Aphaeresis.** — If the second of two words between which synizesis (§ 43, note 2) takes place begins with ε-, some editors regard the ε as elided, and so indicate it: as μὴ 'γώ for μὴ ἐγώ.

3. **Asyndeton** is the omission of conjunctions between connected words or phrases. It is comparatively rare in Greek,— a language in which conjunctions were very numerous.

4. **Brachylogy** (*brief expression*) makes one word do double duty: as κόμαι Χαρίτεσσιν ὁμοῖαι *hair like* (the hair of) *the Graces* P 51. ὡπλισμένοι ἦσαν τοῖς αὐτοῖς Κύρῳ ὅπλοις *they were armed with the same weapons as* (those of) *Cyrus* Xn. *Cy.* 7, 1, 2.

5. **Chiasmus** (from the letter χ) inverts the order of the second pair of two pairs of words: as βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής *a goodly king and warrior bold* Γ 179.

βασιλεύς τ' ἀγαθὸς
κρατερός τ' αἰχμητής

6. **Ellipsis** (*lack*) is the omission of words which would be requisite for a full logical expression of the thought. A good example is ὥσπερ ἂν εἰ *just as* (one would do) *if*, etc. Other examples of elliptical expressions are mentioned in §§ 439, note 2; 615; 616; 625, note.

7. **Hendiadys** (*one through two*) is the use of two coördinate words to express what might have been expressed by one word and an attributive: as *κράτη καὶ θρόνοι power and throne* (i.e. throne of power) S. *Ant.* 173.

8. **Hypallage** (*interchange*) gives to the less important of two words the construction appropriate to the more important: as *ὀδύνῃσι πελάζειν to bring him upon troubles* (instead of 'bring troubles upon him') E 776.

9. **Hyperbaton** (*overstepping*) is a transposition (for the sake of emphasis) of the natural order of words: as *παρ' οὐκ ἐθέλων ἐθελούσῃ unwilling by her willing side* Σ 155.

10. **Hypotaxis** (opposed to parataxis) is the subordination of one construction to another (cf. § 594, 1 note).

11. **Hysteron proteron** is 'putting the cart before the horse': as *εἵματα τ' ἀμφιέσᾱσα θυώδεα καὶ λοέσᾱσα having clothed him in fragrant garments and given him a bath* ε 264.

12. **Litŏtes** (*plainness*) and **Meiōsis** (*lessening*) are forms of understatement: as *οὐ πολλοί not many* (i.e. = *ὀλίγοι a few*).

13. **Metonymy** (*change of name*) is the use of one word in place of another which it suggests: as *ἀσπὶς μῡρίᾱ ten thousand shield* (i.e. soldiers, or men with shields) Xn. *A.* 1, 7, 10.

14. **Oxymōron** (*keen foolishness*) is a combination of apparently contradictory terms such as 'painful pleasure' or 'living death': thus *ψευσάμενον πιστὸν γενέσθαι to be believed for his falsehood!* Th. 3, 43.

15. **Parataxis** (opposed to hypotaxis) is the use of coördinate constructions (cf. § 594, 1 note).

16. **Paronomasia** is a play on words of similar sound: as *ἐπανέστησαν μᾶλλον ἢ ἀπέστησαν they have revolted rather than rebelled* Th. 3, 39.

17. **Pleonasm** is unnecessary fullness of expression: as *πειράσομαι τῷ πάππῳ, . . . κράτιστος ὢν ἱππεύς, συμμαχεῖν αὐτῷ to my grandfather I shall try, by being a very good horseman, to be an ally to him* Xn. *Cy.* 1, 3, 15. Other examples are mentioned in §§ 434; 601 note; 657, note 2.

18. **Prolepsis** (*anticipation*) is properly the use of an adjective which by its *meaning* anticipates the action of the verb: as *δικαίων ἀδίκους φρένας παρασπᾷς you lead astray the unjust minds of righteous men*, i.e. "so that they become unjust" S. *Ant.* 791.

More commonly prolepsis is used of the *position* of a substantive or

a pronoun, which is transferred (usually with a change of case) from a (later) subordinate clause to an (earlier) principal clause: as ᾔδεε γὰρ κατὰ θῦμὸν ἀδελφεὸν ὡς ἐπονεῖτο *for he knew in his heart full well how his brother was toiling* (lit. "knew his brother how he was toiling") B 409. ᾔδει αὐτὸν ὅτι μέσον ἔχοι *he knew that he commanded the center* Xn. *A.* 1, 8, 21.

19. **Zeugma** (*yoking*) is the forcing of one verb to do the duty of two (dissimilar) verbs: as οὔτε φωνὴν οὔτε του μορφὴν βροτῶν ὄψῃ *you shall not* (hear) *the voice or see the form of any mortal man* Aesch. *Pr.* 21.

APPENDIX E

WEIGHTS, MEASURES, AND TIME

718. LINEAR MEASURE

		EQUIVALENT
	1 δάκτυλος (*finger breadth*)	= almost ¾ inch
4 δάκτυλοι	= 1 παλαιστή (*palm*)	= 2.9 + inches
3 παλαισταί	= 1 σπιθαμή (*span*)	= 8.73 inches
1⅓ σπιθαμαί	= 1 πούς (*foot*)	= 11.65 inches
1½ πόδες	= 1 πῆχυς (*cubit*)	= 17.46 inches
4 πήχεις (or 6 πόδες)	= 1 ὀργυιά (*fathom*)	= 5 feet, 10 – inches
16⅔ ὀργυιαί (or 100 πόδες)	= 1 πλέθρον (*plethrum*)	= 97 + feet
6 πλέθρα	= 1 στάδιον (*stade*)	= 582 + feet
9 στάδιοι		= 1 mile (+ 7 feet)
30 στάδιοι	= 1 παρασάγγης (*parasang*)	= 3⅓ miles

719. SQUARE MEASURE

The Greeks measured small areas by the square foot, and larger areas (like land) by the square plethrum (= 10,000 square πόδες, i.e. 97+ × 97+ = 9412 sq. feet, or a little over one-fifth of an acre).

720. LIQUID MEASURE

		U. S. LIQUID MEASURE
	1 ὀξύβαφον	= 0.144 + pint
4 ὀξύβαφα	= 1 κοτύλη	= 0.578 pint
12 κοτύλαι	= 1 χοῦς	= 3.468 quarts
12 χόες	= 1 ἀμφορεὺς μετρητής	= 10.4 + gallons

721. DRY MEASURE

			U. S. DRY MEASURE
		1 κύαθος	= .08 + pint
6 κύαθοι	=	1 κοτύλη	= ½ (0.49 +) pint
4 κοτύλαι	=	1 χοῖνιξ	= 1 (0.99 +) quart
4 χοίνικες	=	1 ἡμίεκτον	= ½ (0.49 +) peck
2 ἡμίεκτα	=	1 ἑκτεύς	= 1 (0.99 +) peck
6 ἑκτεῖς	=	1 μέδιμνος	= 1½ (1.49 +) bushels

NOTE. — Both the liquid and the dry κοτύλη had the same value, but the difference between liquid and dry measure in the United States causes the apparent difference in the tables.

WEIGHTS AND MONEY

722. The tables of Greek weights and of money are identical, coins being named and valued by the weight of silver (or gold) that they contained. The standards, however, were considerably different in different parts of Greece.

In Attica two standards were in use, corresponding to our Troy and Avoirdupois weights. The former constitutes the basis of the Attic coinage, and it was used also in weighing precious metals, drugs, etc. The second was used in ordinary commercial transactions. The approximate values of these were as follows:

723. TABLE OF WEIGHTS

			ATTIC	COMMERCIAL OR AEGINETAN
		1 ὀβολός	= $\frac{1}{40}$ oz.	
6 ὀβολοί	=	1 δραχμή	= $\frac{6}{40}$ oz.	$\frac{9}{40}$ oz.
100 δραχμαί	=	1 μνᾶ	= 15.4 + oz.	1 lb. 6⅙ oz.
60 μναῖ	=	1 τάλαντον	= 58 lbs.	83 lbs.

724. TABLE OF ATTIC MONEY

		VALUE IN U.S. MONEY
8 χαλκοῖ (copper)	= 1 ὀβολός (*obol*)	$ .03
6 ὀβολοί	= 1 δραχμή (*drachma*)	.18
100 δραχμαί	= 1 μνᾶ (*mina*)	18.00
60 μναῖ	= 1 τάλαντον (*talent*)	1080.00

NOTE.—These values are only approximate, and are determined by the value (in gold) of the weight of the silver in the coins. The present great depreciation in the value of silver is not considered, but it is reckoned as being to gold as 16 : 1. The purchasing power of money was much greater in antiquity than at present. Cf. Xn. *A.* 1, 3, 21, where the pay of the soldiers (already very high) is raised from 4 obols ($0.12) to a drachma ($0.18) a day.

1. The Attic coins (with the exception of the χαλκοῦς, which was of copper) were made of unalloyed silver, and ran from the ¼ obol to the four-drachma piece (τετράδραχμον). The daric (δᾱρεικός), a Persian gold coin containing about 125.5 grains of gold, circulated at the value of 20 drachmae. The Cyzicene stater (of electrum, a mixture of gold and silver) was regarded as equivalent to 28 drachmae.

GREEK CHRONOLOGY

725. The Era.—Any particular year was known at Athens by the name of the Archon Eponymus (and in other places by the name of some other important civil or religious official).

Later came the general practice of numbering the years by Olympiads (periods of four years each), the first year of the first Olympiad (Ol. 1, 1) beginning in the middle of the summer of 776 B.C.

NOTE. — Observe that the first half of Ol. 1, 1 falls in B.C. 776, and the second half in B.C. 775: thus

Ol.		1, 1	1, 2	1, 3	1, 4	2, 1	2, 2	2, 3	etc.
B.C.	776	775	774	773	772	771	770		

1. Hence the following rule for changing Olympiads into years B.C.: multiply the number of the Olympiad by 4, and subtract the product from 780. The remainder will be the year B.C. in which the first year of that Olympiad began.

726. The Year. — Besides the ordinary divisions of the year into spring (*ἦρ*), summer (*θέρος*), autumn (*ὀπώρᾱ*), and winter (*χειμών*), the year was divided into twelve months, containing alternately 30 (*μῆνες πλήρεις*) and 29 (*μῆνες κοῖλοι*) days each. But such a year ($(6 \times 30) + (6 \times 29) = 354$) had only 354 days, and hence was roughly $11\frac{1}{4}$ days too short. In eight years ($8 \times 11\frac{1}{4} = 90$) the difference would amount to 90 days, or three months of 30 days each. So in every cycle of eight years (*ἐννεαετηρίς*) an extra month of 30 days (*Ποσ(ε)ιδεών δεύτερος*) was inserted in the 3d, 5th, and 8th year, thus making those years to contain 384 days. The slight error remaining was variously equated.

1. The year in Attica began theoretically with the summer solstice (June 21), although actually it varied from the middle of June to the first week in August. The months followed one another in the following order:

1. *Ἑκατομβαιών* (about July)
2. *Μεταγειτνιών* (August)
3. *Βοηδρομιών* (September)
4. *Πυανοψιών* (October)
5. *Μαιμακτηριών* (November)
6. *Ποσ(ε)ιδεών* (December)

(6[b]. *Ποσ(ε)ιδεών δεύτερος*, in leap years only)

7. *Γαμηλιών* (about January)
8. *Ἀνθεστηριών* (February)
9. *Ἐλαφηβολιών* (March)
10. *Μουνιχιών* (April)
11. *Θαργηλιών* (May)
12. *Σκιροφοριών* (June)

NOTE. — The names of the Attic months in their order may be readily recalled by the following nonsense: *Hec*tor *Met* a *Boy* with a *Pie*. "*My Po*or *Gam*in!" *An*swered with *A*‿*laugh* "*Mo*ney, *The*re, *Sk*ip!"

727. The Month. — The days of the month were usually reckoned as follows:

1. *νουμηνία*.
2–10. *δευτέρᾱ* (*τρίτη*, etc.[1] § 152) *ἱσταμένου*, — *δεκάτη ἱσταμένου*.
11. *ἑνδεκάτη*.
12. *δωδεκάτη*.
13–19. *τρίτη* (etc. § 152) *ἐπὶ δέκα* — *ἐνάτη ἐπὶ δέκα*.
20. *εἰκάς*, or *δεκάτη προτέρᾱ*.
21. *δεκάτη φθίνοντος* or *δεκάτη ὑστέρᾱ*.
22–29. *ἐνάτη* (*ὀγδόη*, etc.[1] § 152) *φθίνοντος* — *δευτέρᾱ φθίνοντος*.
30. *ἕνη καὶ νέᾱ*.
In the months of 29 days the *δευτέρᾱ φθίνοντος* was omitted.

NOTE. — Later the days 22–29 were also designated as *δευτέρα* (*τρίτη*, etc.) *μετ' εἰκάδας*.

728. The Day. — The Greeks had no accurate divisions of the day (which was reckoned from sunrise to sunset), but employed the usual rough divisions of *morning* (*πρωί*), *mid-day* (*μεσημβρίᾱ*), and *afternoon* (*δείλη*). Other designations such as *ὄρθρος dawn*, *περὶ πλήθουσαν ἀγοράν about the time the market place is crowded* (10 or 11 o'clock), *περὶ ἄριστον about lunch time*, etc., were also used.

The early part of the night was called *ἑσπέρᾱ evening*, and *midnight* was *μέση νύξ*.

For measuring a definite lapse of time (as in the law courts) the water clock (*κλεψύδρᾱ*) was employed.

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[1] In Attica *τετράς* was commonly employed instead of *τετάρτη fourth*.

APPENDIX F

729. LIST OF VERBS

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

In the following list, as a rule, only those tenses are given which actually occur in the works of the classical writers which have been preserved, but there is good reason to believe that, in most verbs, the other tenses, not listed here, were also in use; but, by chance, no instance of such use happens to survive. Nor is it at all certain that some of the verbs classed as poetic or Ionic may not have been used also in prose. Such a classification is necessarily arbitrary, and it is made only for convenience.

ἀγάλλω (ἀγαλ-, § 195, 3) *adorn*, fut. **ἀγαλῶ**, 1st aor. **ἤγηλα**.

ἄγα-μαι *admire*, aor. **ἠγάσθην** (§ 158, 3), vbl. **ἀγαστός** (§ 189).

ἀγγέλλω (ἀγγελ-, § 195, 3) *announce*, fut. **ἀγγελῶ**, 1st aor. **ἤγγειλα**, 1st perf. **ἤγγελκα**, perf. mid. **ἤγγελμαι**, 1st aor. pass. **ἠγγέλθην**.

ἀγείρω (ἀγερ-, § 195, 4, cf. ἀγορά) *collect*, 1st aor. **ἤγειρα**.

ἄγ-νῡ-μι (§ 196, 5, theme ἀγ-, for ϝαγ-, § 2 a) *break* (in composition also **ἀγνύω**), fut. (κατ)**άξω**, 1st aor. (κατ)**έαξα** (§ 172, 2), 2d pf. (κατ)**έᾱγα** (§§ 180; 494, 3), 2d aor. pass. (κατ)**εάγην** (§ 172, 2).

ἄγ-ω (§ 193) *lead*, fut. **ἄξω** (cf. § 515, 1), 2d aor. **ἤγαγον** (§ 208, 1), 2d perf. **ἦχα** (§ 219, 1), perf. mid. **ἦγμαι**, 1st aor. pass. **ἤχθην**, vbl. **ἀκτέος**.

[ἀάω] *harm, infatuate* (ἀα-), epic and poetic only, 1st aor. ἄασα and ἆσα, 1st aor. pass. ἀάσθην.

ἄγαμαι, epic fut. ἀγάσ(σ)ομαι, epic 1st aor. ἠγασ(σ)άμην.

ἀγάομαι (epic) = ἄγαμαι. Homer has also ἀγαίομαι *envy*.

ἀγείρω, Homer has 2d aor. 3d sing. ἤγρετο (Mss. ἔγρετο), 3d pl. ἤγροντο (Mss. ἀγέροντο), infin. ἀγρέσθαι (Mss. ἀγέρεσθαι), partic. ἀγρόμενος (§ 208), plpf. mid. 3d pl. ἀγηγέρατο (§ 226 a), 1st aor. pass. ἠγέρθην. For ἀγερέθονται (Mss. ἠγ-) and ἠγερέθοντο, see § 191 a.

ἄγω, Homer has 1st aor. impv. ἄξετε, infin. ἀξέμεναι. See § 201 b.

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

ἀγωνίζομαι (§ 292, 6) *contend* (middle deponent, § 158, 3), fut. **ἀγωνιοῦμαι** (§ 215), 1st aor. **ἠγωνισάμην**, perf. **ἠγώνισμαι**, vbl. **ἀγωνιστέος.**

ᾄδ-ω (*ᾀδ-*, § 193) *sing*, fut. **ᾄσομαι** (§ 507), 1st aor. **ᾖσα**, 1st aor. pass. **ᾔσθην**, vbl. **ᾀστέος.**

αἰδοῦμαι (*-έομαι*) (*αἰδεσ-*, § 188) *fear, respect*, fut. **αἰδέσομαι** and **αἰδεσθήσομαι** (see § 519, note 2), aor. **ᾐδέσθην** (less often *ᾐδεσάμην*, § 158, 3), perf. **ᾔδεσμαι.**

αἰκίζομαι (§ 292, 6; middle deponent, § 158, 3) *outrage*, fut. **αἰκιοῦμαι** (§ 215), aor. **ᾐκισάμην**, perf. **ᾔκισμαι**, 1st aor. pass. **ᾐκίσθην** (§ 510).

αἰνῶ (*-έ-ω*, § 188) *praise* (usually in composition), fut. **αἰνέσω**, and also fut. mid. **-αἰνέσομαι** (§ 507), 1st aor. **-ᾔνεσα**, perf. **-ᾔνεκα**, perf. pass. **ᾔνημαι** (§ 188, 1), 1st aor. pass. **ᾐνέθην**, vbl. **αἰνετέος.**

αἱρῶ (*-έω*) (*αἱρε-*, § 193) *take* (mid. *choose*), fut. **αἱρήσω** (§ 187), aor. supplied (§ 164) by 2d aor. **εἷλον** (§ 172, 2, from stem *ἑλ-*, subj. *ἕλω*, opt. *ἕλοιμι*, etc.), 1st perf. **ᾕρηκα**, perf. mid. **ᾕρημαι**, 1st aor. pass. **ᾑρέθην** (§ 188, 1), vbl. **αἱρετέος** (§ 188, 1).

αἴρω (for **ἄρ-ιω* (*ἀρ-*) § 195, 4) *raise*, fut. **ἀρῶ** (§ 213), 1st aor. **ἦρα** (subj. *ἄρω*, opt. *ἄραιμι*, etc.), perf. **ἦρκα**, perf. mid. **ἦρμαι**, 1st aor. pass. **ἤρθην** (fut. pass. **ἀρθήσομαι**), vbl. **ἀρτέος.**

αἰσθ-άν-ομαι (§ 196, 2, theme *αἰσθ-*) *perceive* (middle deponent, § 158, 3), fut. **αἰσθήσομαι**, 2d aor. **ᾐσθόμην**, perf. **ᾔσθημαι.**

αἰσχῡ́νω (§§ 292, 9; 195, 4, theme *αἰσχυν-*) *disgrace* (mid. *feel ashamed*), fut. **αἰσχυνῶ**, 1st aor. **ᾔσχῡνα** (perf. mid. partic. epic *ᾐσχυμμένος*), 1st aor. pass. **ᾐσχύνθην**, vbl. **αἰσχυντέος.**

αἰτιῶμαι (*-άομαι*, § 193) *blame*, fut. **αἰτιᾱ́σομαι**, etc. (§ 187), middle deponent (§ 158, 3) regular.

[root *ἀδε-*] *be sated*, epic aor. opt. *ἀδήσειε*, pf. partic. *ἀδηκότες.*

ᾄδω, Ionic and poetic *ἀείδω.*

[root *ἀε-*], 1st aor. (epic) *ἄεσα* and *ἆσα* *slept.*

ἀέξω, see *αὔξω.*

ἄη-μι (§ 193; theme *ἀε-*, *ἀη-*) *blow* (poetic, mostly epic), pres. 3d dual *ἄητον* (§ 200 a), 3d pl. *ἀεῖσι* (§ 200 b), impf. 3d sing. *ἄη*, infin. *ἀήμεναι* and *ἀῆναι* (§ 200 a), partic. *ἀείς* (*-έντος*), impf. mid. 3d sing. *ἄητο* (§ 200 a), partic. *ἀήμενος* (§ 200 a).

αἴρω, Ionic and poetic *ἀείρω*, 1st aor. *ἤειρα*, 1st aor. pass. *ἠέρθην*, plpf. mid. 3d sing. *ἄωρτο* (or *ἄορτο*).

αἱρῶ, Herodotus has 1st pf. *ἀρ-αίρηκα*, and pf. mid. *ἀρ-αίρημαι* (§ 179).

ἀΐω *hear* (Ionic and poetic), impf. *ἄϊον*, 1st aor. *ἐπ-ήϊσα.*

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

ἀκοῦμαι (-*έομαι*, § 188, theme *ἀκεσ-*) *heal* (middle deponent, § 158, 3), aor. **ἠκεσάμην**, vbl. **ἀκεστός** (§ 189).

ἀκού-ω (§ 193) *hear*, fut. mid. **ἀκούσομαι** (§ 507), 1st aor. **ἤκουσα**, 2d perf. **ἀκήκοα** (§ 179; for **ἀκήκοϝα*, § 21), 1st aor. pass. **ἠκούσθην** (§ 189), vbls. **ἀκουστός, -τέος.**

ἀκροῶμαι (-*άομαι*, § 193) *listen*, fut. **ἀκροάσομαι** (§ 187), etc., middle deponent (§ 158, 3) regular.

ἀλαλάζω (§ 195, 2, *ἀλαλαγ-*) *raise the war-cry*, fut. **ἀλαλάξομαι** (§ 507), 1st aor. **ἠλάλαξα.**

ἀλείφ-ω (§ 193, 2; theme *ἀλειφ-*, *ἀλιφ-*, § 14, 2) *anoint*, fut. **ἀλείψω**, 1st aor. **ἤλειψα**, 2d perf. **ἀλήλιφα** (§ 179, § 219, note 2), perf. mid. **ἀλήλιμμαι** (§ 247), 1st aor. pass. **ἠλείφθην**, vbl. **ἀλειπτέος.**

ἀλέξω (§ 193; theme *ἀλεξ-*, *ἀλεκ-*, *ἀλκ-*, § 14, 1) fut. **ἀλέξομαι**, 1st aor. **ἠλεξάμην.**

(*ἀλίνδω*) *roll*, 1st aor. **ἤλῖσα**, 1st perf. **ἤλῖκα**, perf. pass. part. **ἠλινδημένος** (§ 190).

ἁλ-ίσκομαι (§ 197, theme *ἁλ-*, *ἁλο-*) *be taken* (used as pass. of *αἱρῶ*), fut. **ἁλώσομαι**, 2d aor. **ἑάλων** or **ἥλων** (§ 172, 2, subj. *ἁλῶ*, etc., opt. *ἁλοίην*, etc., inf. *ἁλῶναι*, partic. *ἁλούς*, § 256), 1st perf. **ἑάλωκα** or **ἥλωκα**, vbl. **ἁλωτός.**

ἀκ-αχ-ίζω (§ 292, 6; reduplicated (§ 179 a) theme from root *ἀχ-*) *pain, distress.* Other presents of similar meaning from the same root are *ἀχ-εύω*, *ἀχ-έω*, *ἄχ-ομαι*, *ἄχ-νυ-μαι* *be distressed.* All other tenses are formed from the theme *ἀκαχ-* or *ἀκαχε-* (§ 190); thus fut. *ἀκαχήσω* (§ 519 a), 1st aor. (rare) *ἀκάχησα*, 2d aor. *ἤκαχον*, pf. mid. *ἀκάχημαι* *be distressed* (§ 535, doubtful is *ἀκηχέδ-αται* 3d pl.), partic. as adj. *ἀκαχήμενος* *distressed.* (Doubtful is *ἀκηχέμενος*.)

ἀκ-αχ-μένος (epic pf. partic. from root *ἀκ-*) *sharpened.*

ἀλδαίνω and *ἀλδάνω* *nourish* (poetic only), impf. (or 2d aor.?) *ἤλδανον.*

ἀλέξω, Ionic and poetic are fut. *ἀλεξήσω* and *ἀλεξήσομαι*, 1st aor. *ἠλέξησα*, epic 2d aor. *ἄλαλκον* (§ 208).

ἀλεύω *avert* (poetic), mostly in mid. *ἀλεύομαι* and *ἀλέομαι* (§ 21) *avoid*, 1st aor. *ἀλευάμην* (§ 207, note 1) and *ἀλεάμην* (§ 21).

ἁλῆναι, see *εἴλω.*

ἄλθομαι *be healed* (Ionic and poetic), fut. *ἀλθήσομαι* (§ 190).

ἁλίσκομαι, Epic 2d aor. subj. *ἁλώω*, *ἁλώῃς*, etc.

ἀλιτ-αίνομαι (§§ 196, 2; 195, 4) *sin* (poetic, mostly epic), 2d aor. *ἤλιτον*, pf. partic. *ἀλιτήμενος* (§ 190).

[Attic principal parts in **full-faced type**. Ionic and poetic forms at the bottom of the page.]

ἀλλάττω (§ 195, note 2; ἀλλαγ-) *change*, fut. **ἀλλάξω**, 1st aor. **ἤλλαξα**, 2d perf. **-ήλλαχα** (§ 219, 1), perf. mid. **ἤλλαγμαι**, aorists pass. **ἠλλάχθην** (1st) and **ἠλλάγην** (2d), vbl. **ἀλλακτέος**.

ἅλλομαι (§ 195, 3, theme ἁλ-) *leap*, fut. **ἁλοῦμαι**, 1st aor. **ἡλάμην** (§ 204).

ἀλοῶ (-άω, § 193) *thrash*, 1st aor. **ἠλόησα**, perf. mid. **ἠλόημαι**.

ἀλῶ (-έω, § 188) *grind*, fut. **ἀλῶ** (§ 212, 1), 1st aor. **ἤλεσα** (§ 188), pf. mid. ἀλήλε(σ)μαι (§ 179).

ἁμαρτάνω (§ 196, 2; theme ἁμαρτ- and ἁμαρτε-, § 190) *err*, fut. **ἁμαρτήσομαι** (§ 507), 2d aor. **ἥμαρτον**, 1st perf. **ἡμάρτηκα**, perf. mid. **ἡμάρτημαι**, 1st aor. pass. **ἡμαρτήθην**, vbls. **-αμάρτητος, -τέος**.

ἀμβλ-ίσκω (§ 197, ἀμβλ- and ἀμβλο-) *miscarry*, 1st aor. **-ήμβλωσα**, 1st perf. **-ήμβλωκα**, perf. mid. **ἤμβλωμαι** [1st aor. pass. ἠμβλώθην, late].

ἀμπ-έχω and **ἀμπ-ίσχω** (ἀμφί + ἔχω, § 40) *have about, put about, clothe*, like **ἔχω** and **ἴσχω**, q.v., but for the augment (ἠμπειχόμην) see § 175, note.

ἀμύνω (§ 195, 4; ἀμυν-) *ward off* (mid. *defend*, § 506), fut. **ἀμυνῶ**, 1st aor. **ἤμῡνα**, vbl. **ἀμυντέος**. For ἠμύναθον see § 191 a.

ἀμύττω (§ 195, 1; ἀμυχ-) *scratch*, fut. **ἀμύξω**, 1st aor. **ἤμυξα**.

ἀμφιγνοῶ (-έω, § 193) *doubt*, regular, but impf. ἠμφεγνόουν (§ 175, note), 1st aor. **ἠμφεγνόησα** (§ 175, note).

ἀμφιέννῡμι *clothe*, see ἕννῡμι.

ἀμφισβητῶ (-έω, § 193) *dispute*, regular, but impf. ἠμφεσβήτουν (§ 175, note), 1st aor. **ἠμφεσβήτησα** (§ 175, note).

ἀναίνομαι (§ 195, 4) *refuse*, mostly poetic; see below.

ἅλλομαι, epic 2d aor. without vowel $\frac{ο-}{ε-}$ (§ 207 a) ἇλσο, ἇλτο, partic. ἅλμενος.

ἀλοῶ, poetic ἀλοιάω.

ἀλυκτῶ (-έω) and ἀλυκτάζω *be troubled*, pf. mid. ἀλαλύκτημαι (§ 179 a).

ἀλύ-σκω (§ 197) *avoid* (poetic), other tenses from ἀλυκ-, fut. ἀλύξω, 1st aor. ἤλυξα.

ἀλφ-άνω (§ 196, 2) *acquire* (poetic), epic 2d aor. ἦλφον.

ἀλῶμαι (-άομαι) *wander*, epic impv. 2d sing. ἀλάου (Mss. ἀλόω, § 199 b), pf. ἀλάλημαι (§ 179 b and § 535). Otherwise regular, but mostly poetic.

ἁμαρτάνω, epic 2d aor. ἤμβροτον (for ἠμ(β)ροτον, §§ 14; 38, with sympathetic β, as in βλίττω and βλώσκω).

ἀμείρω (for *ἀμερ-ιω, § 195, 4) and ἀμέρδω (cf. ἔρδω) *deprive* (poetic), 1st aor. ἤμερσα (§ 204 a), 1st aor. pass. ἠμέρθην.

ἀμπλακ-ίσκω (§ 197) *err* (poetic), 2d aor. ἤμπλακον, partic. ἀμπλακών (also written ʼἀπλακών *metri gratia*), pf. mid. ἠμπλάκημαι (§ 190).

ἀναίνομαι, 1st aor. ἠνηνάμην (poetic).

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

ἀνᾱλ-ίσκω (for ἀνα-ϝαλ-ισκω, § 2 a; theme ἀνᾱλ-, § 197), also **ἀνᾱλῶ** (-όω, theme ἀνᾱλο-) *expend*, fut. **ἀνᾱλώσω**, 1st aor. **ἀνήλωσα**, 1st perf. **ἀνήλωκα**, perf. mid. **ἀνήλωμαι**, 1st aor. pass. **ἀνηλώθην**, vbl. **ἀνᾱλωτέος**.

ἁνδάνω (§ 196, 2; theme ἁδ- for *σϝαδ-, § 36 a), mostly epic and Ionic (see below), but partic. **ἅσμενος** *pleasing* is much used as an adjective.

ἀνέχω *hold up*, **ἀνέχομαι** *endure*, like **ἔχω**, but for the augment (ἠνειχόμην) see § 175, note.

ἀν-οίγω *open*, see οἴγω.

ἀντιβολῶ (-έω) *meet, beseech*, often has two augments (§ 175, note), as 1st aor. **ἠντεβόλησα**.

ἀντιδικῶ (-έω) *be a defendant*, sometimes has two augments (§ 175, note), as 1st aor. **ἠντεδίκησα**.

ἀνύ-ω (§ 193) and **ἀνύτω** (§ 194) *accomplish*, fut. **ἀνύσω**, 1st aor. **ἤνυσα**, 1st perf. **ἤνυκα**, perf. mid. **ἤνυσμαι**, vbl. **ἀνυστός**.

ἅπτω (§ 194; theme ἁφ-, § 25) *fasten, kindle*, fut. **ἅψω**, 1st aor. **ἧψα**, perf. mid. **ἧμμαι**, 1st aor. pass. **ἥφθην**.

ἀράττω (§ 195, note 2; theme ἀραγ-) *strike*, fut. **ἀράξω**, 1st aor. **ἤραξα**, 1st aor. pass. **ἠράχθην**.

ἁνδάνω, impf. ἑάνδανον (§ 172, 2), ἅνδανον (§ 171 a), and ἥνδανον (Hdt.). Homeric Mss. give (probably wrongly) ἑήνδανον for ἑάνδανον, and ἥνδανον for ἅνδανον, fut. ἁδήσω (§ 190), 2d aor. ἕαδον (Hdt.), epic ἅδον (§ 171 a) and εὔαδον (for *ἐσϝαδον, *ἐϝϝαδον), 2d pf. ἕᾱδα (§ 180).

ἀνήνοθε *grows* or *grew* (epic 2d pf.).

ἀνύω, epic future ἀνύω (§ 216).

ἄνω (poetic) = ἀνύω.

ἄνωγα, epic 2d pf. *command* (§ 535), 1st pl. ἄνωγμεν, impv. ἄνωχθι and (with middle endings), 3d sing. ἀνώχθω, 2d pl. ἄνωχθε, plupf. ἠνώγεα. Also pres. ἀνώγω to which all forms with the variable vowel $\frac{o}{\epsilon}$, including the subj. ἀνώγω, and the opt. ἀνώγοιμι, are to be referred; fut. ἀνώξω, 1st aor. ἤνωξα.

ἀπ-αφ-ίσκω (§ 197) *deceive* (poetic), 2d aor. ἤπαφον (partic. ἀπαφών).

ἀπηύρων (contr. from -αον), epic impf. *took away*, partic. ἀπούρας are probably traditional Mss. readings embodying ἀπ-έϝρων and ἀπο-ϝράς (§ 2 a).

ἀρ-αρ-ίσκω (§§ 197, 1; 179; theme ἀρ-) *fit* (poetic), 1st aor. (trans. § 494, 1) ἦρσα (§ 204 a), 2d aor. (trans. and intrans.) ἤραρον, partic. mid. ἄρμενος *fitting* (§ 210 a), 2d pf. ἄρᾱρα (§ 179) (Ionic ἄρηρα, § 15 a).

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

ἀρέ-σκω (§ 197; theme *ἀρε-*, § 188) *please*, fut. **ἀρέσω**, 1st aor. **ἤρεσα**, vbl. **ἀρεστός**.

ἀρκῶ (-*έω*, § 188) *assist, suffice*, fut. **ἀρκέσω** (§ 188), 1st aor. **ἤρκεσα** (§ 188).

ἁρμόττω (§ 195, note 2, *ἁρμογ-*), also *ἁρμόζω* (§ 195, 2, *ἁρμοδ-*) *fit*, fut. **ἁρμόσω**, 1st aor. **ἥρμοσα**, perf. mid. **ἥρμοσμαι** (§ 189), 1st aor. pass. **ἡρμόσθην** (§ 189), vbl. **ἁρμοστέος**.

ἀρνοῦμαι (-*έομαι*, § 187) *deny;* passive deponent (§ 158, 3) regular.

ἁρπάζω (§ 195, 2; theme *ἁρπαγ-*, but see § 195, 2 a) *seize, snatch*, fut. **ἁρπάσομαι** (§ 507), seldom *ἁρπάσω*, 1st aor. **ἥρπασα**, 1st perf. **ἥρπακα**, perf. mid. or pass. **ἥρπασμαι**, 1st aor. pass. **ἡρπάσθην**.

(*ἀρτύ̄νω*) **ἀρτύ-ω** (§ 193) *prepare*, fut. **ἀρτύ̄σω**, 1st aor. **ἤρτῡσα**, 1st perf. **-ήρτῡκα**, perf. mid. **ἤρτῡμαι**, 1st aor. pass. **ἠρτύθην**.

ἀρύ-ω (§ 193) and **ἀρύ-τω** (§ 194) *draw* (water), 1st aor. **ἤρυσα**, 1st aor. pass. *ἠρύθην*, vbl. **-αρυστέος** (§ 189).

ἄρχ-ω (§ 193) *begin, command*, fut. **ἄρξω**, 1st aor. **ἦρξα**, 2d perf. **ἦρχα**, perf. mid. **ἦργμαι**, 1st aor. pass. **ἤρχθην**, vbl. **ἀρκτέος**.

ἀρῶ (-*όω*, § 188) *plow*, 1st aor. **ἤροσα** (§ 188), 1st aor. pass. **ἠρόθην** (§ 188).

ἀρῶμαι (-*άομαι*, § 187) *pray* (middle deponent, § 158, 3), fut. **-αρά̄σομαι**, 1st aor. **ἠρᾱσάμην**, perf. **-ήρᾱμαι**.

αὑαίνω (for **αὑαν-ιω*, § 195, 4) *dry*, fut. **αὑανῶ**, 1st aor. **ηὕηνα**, 1st aor. pass. **ηὑάνθην**.

αὐλίζομαι *encamp* (middle and passive deponent, § 158, 3), aor. **ηὐλίσθην** and **ηὐλισάμην**.

αὐξάνω (§ 196, 2, *αὐξ-*) and **αὔξ-ω** (§ 193) *make to increase, grow*, fut. **αὐξήσω** (§ 190), 1st aor. **ηὔξησα** (§ 190), 1st perf. **ηὔξηκα** (§ 190), perf. mid. **ηὔξημαι**, 1st aor. pass. **ηὐξήθην**.

ἀρημένος (epic pf. mid. partic.) *oppressed* (derivation unknown).

ἀρνοῦμαι, also as middle deponent (§ 158, 3), poetic and Ionic.

ἄρ-νυ-μαι (§ 196, 5; theme *ἀρ-*) *win*, fut. *ἀροῦμαι*, 2d aor. *ἠρόμην* (infin. *'ἀρέσθαι*).

ἁρπάζω, epic fut. *ἁρπάξω* (§ 195, 2 a) and 1st aor. usually *ἥρπαξα* (§ 195, 2 a).

ἆσα, see [*ἀάω*]; *ἄσαμεν*, see [*ἀε-*].

αὔξω, epic and Ionic present also *ἀέξω*.

ἀφάσσω feel, 1st aor. *ἤφασα* (Ionic).

ἀφύσσω dip up (poetic), fut. *ἀφύξω*, 1st aor. *ἤφυσα* (from *ἀφύω*).

[root *ἁ-*] *satiate, satiate one's self* (epic), pres. infin. *ἄμεναι*, fut. infin. *ἄσειν*, 1st aor. subj. *ἄσῃ*, 1st pl. *ἕωμεν ? sic*), opt. *ἄσαιμι*, infin. *ασαι*.

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

ἄχθ-ομαι (§ 193, theme ἀχθ- and ἀχθεσ-) *be oppressed in spirit, displeased* (passive deponent, § 158, 3), fut. **ἀχθέσομαι** (§ 188) and **ἀχθεσθήσομαι** (§ 519, note 2), 1st aor. **ἠχθέσθην** (§ 188).

βαδίζω (cf. § 292, 6) *go*, fut. **βαδιοῦμαι** (§ 215 and § 507), vbl. **βαδιστέον.**

βαίνω (for *βαν-ιω, § 195, 4; theme βα-, in the present βα-ν-, § 196) *go*, fut. **βήσομαι** (§ 507), **βήσω** *shall cause to go* (cf. § 494, 1, note), 1st aor. **ἔβησα** *caused to go* (§ 494, 1), 2d aor. **ἔβην** *went* (§ 494), 1st pf. **βέβηκα**, pf. mid. **βέβαμαι**, 1st aor. pass. **-ἐβάθην**, vbls. **βατός, -βατέος.**

βάλλω (for *βαλ-ιω, § 195, 3, theme βαλ-) *throw*, fut. **βαλῶ** (rarely βαλλήσω (§ 190) of continued action; cf. § 519), 2d aor. **ἔβαλον**, 1st pf. **βέβληκα** (§ 218, 3), pf. mid. **βέβλημαι** (§ 224, 1), 1st aor. pass. **ἐβλήθην** (§ 231, 2), vbl. **βλητέος.**

βάπ-τω (§ 194; theme βαφ-) *dip*, fut. **βάψω**, 1st aor. **ἔβαψα**, pf. mid. **βέβαμμαι**, 2d aor. pass. **ἐβάφην**, vbl. **βαπτός.**

βιάζομαι *force*, middle deponent (§ 158, 3), regular, has also aor. pass. **ἐβιάσθην** *was forced* (§ 510).

βιβάζω *make go*, fut. **βιβάσω** and **βιβῶ** (§ 212, 1), 1st aor. **ἐβίβασα**, vbl. **βιβαστέος.**

βι-βρώ-σκω (§ 197, 1; theme βρω-) *eat*, 1st pf. **βέβρωκα** (2d pf. partic. βεβρῶτες, § 220), pf. mid. **βέβρωμαι**, other forms supplied from **ἐσθίω**, q.v.

βιῶ (-όω, § 292, 1) *live*, fut. **βιώσομαι** (§ 507), 2d aor. **ἐβίων** (rarely 1st aor. ἐβίωσα), 1st pf. **βεβίωκα**, pf. mid. **βεβίωμαι**, vbls. **βιωτός, βιωτέος.**

(βιώ-σκομαι) **ἀνα-βιώσκομαι** (§ 197) *revive*, 1st aor. **ἀνεβιωσάμην** (§ 207, note 3), and 2d aor. **ἀνεβίων** (§ 207, note 3).

βλάπτω (§ 194; theme βλαβ-) *hurt*, fut. **βλάψω**, 1st aor. **ἔβλαψα**, 2d pf. **βέβλαφα** (§ 219, 1), pf. mid. **βέβλαμμαι**, aorists pass. **ἐβλάφθην** (1st) and **ἐβλάβην** (2d).

βλαστάνω (§ 196, 2; theme βλαστ-) *sprout*, 2d aor. **ἔβλαστον**, 1st pf. **βεβλάστηκα** (§ 190) and sometimes **ἐβλάστηκα** (cf. § 178, 1).

βάζω speak (poetic), fut. *βάξω.*

βαίνω, Homer has 1st aor. with variable vowel *ἐβήσετο* (§ 201 b); also a pres. *βά-σκω* (§ 197) = *βαίνω.*

βάλλω, epic 2d aor. forms *βλή-την, βλῆ-το* (§ 207 a).

βι-βά-ω, βί-βη-μι (§ 193, 3; *βα-*, epic = *βαίνω go*), pres. partic. *βιβάς.*

βιβρώσκω, epic poetry has also 2d aor. *ἔβρων*, 1st aor. pass. *ἐβρώθην.*

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βλέπ-ω (§ 193) *see*, fut. **βλέψομαι** (§ 507), 1st aor. **ἔβλεψα**.

βλίττω (for *μ(β)λιτ-ιω, § 195, 1, from theme μλιτ- (μέλι, μέλιτ-ος *honey*) with sympathetic β, before which μ disappears) *take honey*, 1st aor. **ἔβλισα**.

βόσκω *feed*, fut. **βοσκήσω** (§ 190), vbl. **βοσκητέος** (§ 190).

βούλ-ομαι (§ 193; theme βουλ- and βουλε-, § 190), passive deponent (§ 158, 3) *will, wish*, fut. **βουλήσομαι** (§ 190), 1st aor. **ἐβουλήθην** and **ἠβουλήθην**, perf. **βεβούλημαι**, vbl. **βουλητός**.

βοῶ (-άω, § 292, 3) *cry out*, fut. **βοήσομαι** (§ 507), 1st aor. **ἐβόησα**.

βῡνῶ (-νέ-ω, § 196, 4; theme βυ-) *stop up*, fut. **βύσω**, 1st aor. **ἔβῡσα**, pf. pass. **βέβυσμαι** (§ 189), vbl. **βυστός**.

γαμῶ (-έω, §§ 190; 193) *marry* (see § 506), fut. **γαμῶ** (§ 213), 1st aor. **ἔγημα**, pf. **γεγάμηκα** (§ 190), pf. mid. and pass. **γεγάμημαι** (§ 190), vbls. **γαμετός** (§ 188, 1) and **γαμητέος**.

γελῶ (-άω, § 193) *laugh*, fut. **γελάσομαι** (§§ 188; 507), 1st aor. **ἐγέλασα** (§ 188), 1st aor. pass. **ἐγελάσθην** (§ 189).

βλώ-σκω (§ 197; for *μ(β)λω-σκω*, from theme *μλω-* (§ 38, 1) with sympathetic β, before which μ is lost; theme *μολ-* or *μ(β)λω-*) *go* (poetic), fut. *μολοῦμαι*, 2d aor. *ἔμολον*, 1st pf. *μέ-μβλω-κα* (with sympathetic β).

βούλομαι, Homer has also *βόλομαι* and a 2d pf. act. *προ-βέ-βουλ-α* *prefer*.

βοῶ, epic and Ionic fut. *βώσομαι*, 1st aor. *ἔβωσα*, pf. mid. *βέβωμαι*, 1st aor. pass. *ἐβώσθην* (§ 189).

[root *βραχ-*] only 2d aor. *ἔβραχε* *resounded* (infin. *βραχεῖν*), epic.

βρίζω *slumber* (epic), 1st aor. *ἔβριξα* (cf. § 195, 2 a).

[root *βροχ*] *swallow* (epic), 1st aor. *ἔβροξα*, 2d pf. *βέβροχα*, 2d aor. pass. partic. *-βροχείς*.

βρῡχῶμαι (*-άομαι*) *roar* (poetic), 1st aor. mid. *ἐβρῡχησάμην*, 1st aor. pass. partic. *βρῡχηθείς*, 2d pf. (from theme *βρυχ-*) *βε-βρῡχ-α*.

γά-νυ-μαι (§ 196, 5) *rejoice* (poetic), the epic fut. *γανύσσομαι* (cf. § 201 a) retains *-νυ-* of present stem.

γέ-γων-α 2d pf. as pres. (§ 535) *shout* (poetic), only partic. *γεγωνώς* (cf. *ἄνωγα*). Other forms are from pres. *γεγώνω* or *γεγωνέω*, fut. *γεγωνήσω*, 1st aor. *ἐγεγώνησα*. Also a present *γεγων-ίσκω* (§ 197).

γείνομαι (§ 195, 4) *be born* (poetic), deponent, but 1st aor. *ἐγεινάμην* *begat, bore* (see § 508).

γέντο *seized*, epic 2d aor.

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(*γηθῶ (-έω)*) *rejoice* (cf. § 190), 2d pf. **γέγηθα** (§ 535).

γηρά-σκω (§ 197) and **γηρῶ** (*-άω*, § 292, 3) *grow old*, fut. **γηράσομαι** (§ 507) rarely *γηράσω*, 1st aor. **ἐγήρᾱσα**, 1st pf. **γεγήρᾱκα**.

γί-γν-ομαι (§ 193, 3; theme *γον-*, *γεν-*, *γν-*, § 14) *become*, *be*, fut. **γενή-σομαι** (§ 190), 2d aor. **ἐγενόμην** (§ 158, 3), pf. **γεγένημαι**, 2d pf. **γέγονα** (§ 494, 2).

γι-γνώ-σκω (§ 197, 1; *γνω-*) *know*, fut. **γνώσομαι** (§ 507), 2d aor. **ἔγνων** (subj. *γνῶ*, opt. *γνοίην*, impv. *γνῶθι*, inf. *γνῶναι*, partic. *γνούς*, cf. § 256), 1st pf. **ἔγνωκα**, pf. mid. **ἔγνωσμαι** (§ 189), 1st aor. pass. **ἐγνώσθην** (§ 189), vbls. **γνωστός**, **γνωστέος** (§ 189).

γλύφ-ω *grave*, regular, but pf. mid. **γέγλυμμαι** and **ἔγλυμμαι** (cf. § 178, 1).

γράφ-ω (§ 193) *write*, fut. **γράψω**, 1st aor. **ἔγραψα**, 2d pf. **γέγραφα**, pf. mid. **γέγραμμαι**, 2d aor. pass. **ἐγράφην**, vbl. **γραπτός**.

γρύζω (§ 195, 2; *γρυγ-*) *grunt*, fut. **γρύξομαι** (rarely *γρύξω*, § 507), 1st aor. **ἔγρυξα**.

δάκ-νω (§ 196, 1; theme *δακ-*, *δηκ-*, § 13) *bite*, fut. **δήξομαι** (§ 507), 2d aor. **ἔδακον** (§ 208), pf. mid. **δέδηγμαι**, 1st aor. pass. **ἐδήχθην**.

γηθῶ, in poetry also fut. *γηθήσω*, and 1st aor. *ἐγήθησα*.

γίγνομαι, Ionic *γίνομαι*. For the forms of the 2d pf. (*γε-γά-ᾱσι*, *γε-γά-την*, *γε-γα-υῖα*, etc.) with the weak root *γα-* (for **γν-*, § 14 note) see § 219 a. Ionic has also an aor. pass. *ἐγενήθην* (§ 510).

γιγνώσκω, Ionic *γῑνώσκω*, Herodotus has 1st aor. *ἀνέγνωσα convinced*.

γοάω bewail (epic), fut. *γοήσομαι* (§ 507), 2d aor. (from theme *γο-*) *γόον* (§ 171 a).

[root *δα-*] *teach* (poetic, cf. *δι-δά-σκω*), 2d aor. *δέδαον* (§ 208, 1 a) and *ἔδαον* (infin. *δεδαέσθαι*, §§ 208, 1 a; 199 b), 1st pf. *δεδάηκα* (§ 190), and 2d pf. partic. *δεδαώς* (§ 220), pf. mid. *δεδάημαι* (§ 190), 2d aor. pass. as intrans. (see § 514) *ἐδάην learned*, fut. pass. as intrans. *δαήσομαι shall learn* (§ 514).

δαΐζω (§ 195, 2; *δαϊγ-*) *rend* (epic and lyric), fut. *δαΐξω*, 1st aor. *ἐδάϊξα*, pf. mid. *δεδάϊγμαι*, 1st aor. pass. *ἐδαΐχθην*.

δαί-νῡ-μι (§ 196, 5) *entertain* (poetic), mid. *feast* (for opt. *δαινῦτο* see § 211, 2 a), fut. *δαίσω*, 1st aor. *ἔδαισα*, 1st aor. pass. partic. *δαισθείς* (§ 189).

δαίομαι divide (epic, cf. *δατέομαι*), pres. subj. *δά(ι)ηται*, pf. mid. *δέδαιμαι*.

δαίω (for **δαϝ-ιω*, §§ 2 a; 195, 4) *kindle* (poetic), 2d pf. *δέδηα blaze* (§ 494, 3).

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δαμάζω (cf. § 292, 6) *subdue*, 1st aor. **ἐδάμασα**, 1st aor. pass. **ἐδαμάσθην**.

(*δαρθ-άν-ω*) (§ 196, 2) *sleep* (usually *κατα*-**δαρθάνω**), 2d aor. *κατ*-**έδαρθον**, 1st pf. partic. *κατα*-**δεδαρθηκώς** (§ 190).

(*δατέομαι*) (cf. *δαίομαι*) *divide*, 1st aor. mid. (*ἀν*)**εδασάμην**, pf. mid. (*ἀνα*)**δέδασμαι** (§ 189), vbl. (*ἀνά*)**δαστος**.

δέδοικα *be afraid*, see [*δίω*].

δείκ-νῡ-μι (§ 196, 5) *show* (also *δεικνύω*), fut. **δείξω**, 1st aor. **ἔδειξα**, etc., regular. See § 254.

δέρω (also **δείρω**, § 195, 4; theme *δερ*-, *δαρ*-, § 14, 1) *flay*, fut. **δερῶ**, 1st aor. **ἔδειρα**, pf. mid. **δέδαρμαι** (§ 224, note), 2d aor. pass. **ἐδάρην** (§ 232, 2).

δέχ-ομαι (§ 193) *receive*, fut. **δέξομαι**, 1st aor. **ἐδεξάμην**, rarely *ἐδέχθην* (§ 158, 3). pf. **δέδεγμαι**, 1st aor. pass. (§ 510) **ἐδέχθην** (usually in composition), vbl. **δεκτέος**.

δέω (for **δεϝ-ω*, § 2 a, § 193, 2 note) *need*, *lack* (cf. § 199, 2), fut. **δεήσω** (§ 190), 1st aor. **ἐδέησα** (§ 190), 1st pf. **δεδέηκα** (§ 190), pf. mid. **δεδέημαι** (§ 190), 1st aor. pass. **ἐδεήθην** (§ 190). Impersonal **δεῖ** *it is necessary.*

διαιτῶ (-*άω*, § 193) *regulate* (life), *arbitrate*, fut. **διαιτήσω**, 1st aor. **διῄτησα** and **-εδιῄτησα** (§ 175, 1 and note), 1st pf. **δεδιῄτηκα** (§ 181), pf. pass. **δεδιῄτημαι**, 1st aor. pass. **διῃτήθην**.

δάμ-νη-μι (§ 196, 3) and (doubtful) *δαμνάω* *subdue* (poetic), pf. mid. *δέ-δμη-μαι* (§ 38, 1), 2d. aor. pass. *ἐδάμην* and rarely 1st *ἐδμήθην* (§ 38, 1). Other forms are supplied from *δαμάζω*; as fut. *δαμάω* or *δαμῶ* (§ 212, 1), 1st aor. *ἐδάμασα* or epic *ἐδάμασσα* (§ 201 a), etc.

δαρθάνω, Homer has 2d aor. *ἔδραθον* (§ 38).

δατέομαι, Homer has also fut. *δάσομαι* and 1st aor. *ἐδασσάμην* (§ 201 a).

δέαται *appears* (epic), 1st aor. *ἐδοάσσατο*.

δέδια (epic *δείδια*) *fear*. See [*δίω*].

δείκνῡμι, Ionic is fut. *δέξω*, 1st aor. *ἔδεξα*, etc.

δέμ-ω (§ 193) *build* (Ionic and poetic), 1st aor. *ἔδειμα*, pf. mid. *δέ-δμη-μαι* (§ 38, 1).

δέρκ-ομαι (§ 193; theme *δορκ*-, *δερκ*-, *δρακ*-, §§ 14, 1; 38) *look* (poetic), 2d aor. *ἔδρακον* (§ 208), 2d pf. *δέ-δορκ-α* (§ 219, 3), aorists pass. with active meaning (1st) *ἐδέρχθην*, and (2d) *ἐδράκην* (§ 232, 2).

δέω *need*, epic usually *δεύομαι*, fut. *δευήσομαι*, 1st aor. *ἐδεύησα*.

δηριάομαι (active rare) *contend*. Other tenses from *δηρίομαι*, fut. *δηρίσομαι*, 1st aor. *ἐδηρῑσάμην*, and 1st aor. pass. *ἐδηρίνθην* (as if from **δηρίνω*).

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δι-δά-σκω (§ 197, 1; root δα-, q.v., but the present theme (διδαχ- ?, cf. διδαχή *teaching*) has been carried into the other tenses) *teach*, fut. **διδάξω**, 1st aor. **ἐδίδαξα** (see § 515, 1), 2d pf. **δεδίδαχα**, pf. mid. **δεδίδαγμαι**, 1st aor. pass. **ἐδιδάχθην**, vbls. **διδακτός, διδακτέος.**

δι-δρά-σκω (§ 197, 1; theme δρᾱ-), only in composition, *run away*, fut. **δρᾱ́σομαι** (§ 507), 2d aor. **ἔδρᾱν** (subj. -δρῶ, -ᾷς, -ᾷ, etc., opt. -δραίην (like σταίην, § 257), infin. -δρᾶναι, partic. -δρᾱ́ς, -ᾶσα, -άν), 1st pf. **-δέδρᾱκα.**

δί-δω-μι (§ 193, 3; for the inflection see § 252) *give*, fut. **δώσω**, aor. **ἔδωκα** (§ 211, 3; for the inflection see § 256), 1st pf. **δέδωκα**, pf. mid. **δέδομαι** (§ 188, 1), 1st aor. pass. **ἐδόθην** (§ 188, 1), vbls. **δοτός, δοτέος.**

[δίω] theme δοι-, δει-, δι-, § 14, 2 (for *δϝοι-, etc.), 1st aor. **ἔδεισα**, 1st pf. **δέδοικα,** and 2d pf. **δέδια,** rare in the singular (cf. §§ 219 a; 220; and the inflection of ἕστατον § 258).

διώκ-ω (§ 193) *pursue*, fut. **διώξω** or **διώξομαι** (§ 507), etc., regular. For διωκάθω see § 191 a.

δοκῶ (-έω, § 190) *seem, think*, fut. **δόξω**, 1st aor. **ἔδοξα** (1st pf. δεδόκηκα), pf. mid. **δέδογμαι**, 1st aor. pass. **ἐδόχθην.**

δρῶ (-άω, § 193) *do*, fut. **δρᾱ́σω**, etc., regular, but 1st aor. pass. **ἐδρᾱ́σθην** (§ 189), vbl. **δρᾱστέος** (§ 189).

δύνα-μαι (§ 193) *be able* (augment sometimes ἠ-; for accent of pres. opt. see § 200 note), fut. **δυνήσομαι**, aor. pass. **ἐδυνήθην** (and ἠδυνήθην), pf. **δεδύνημαι**, vbl. **δυνατός.**

δήω, epic fut. (§ 216) *shall learn;* cf. [δα-].

διδράσκω, Ionic *διδρήσκω, δρήσομαι, ἔδρην*, etc. (§ 15 a).

δίδωμι, Homer has an unexplained fut. *διδώσω*.

δίζη-μαι seek (Ionic and poetic) keeps η throughout the present (cf. § 200 a), fut. *διζήσομαι*, 1st aor. *ἐδιζησάμην*.

[*δίη-μι*] *make flee*, act. only in impf. 3d pl. *ἐν-δίεσαν set on;* mid. *flee*, pres. 3d pl. *δίενται*, subj. *δίωμαι* (cf. § 200 note), opt. 3d sing. *δίοιτο* (§ 170, 4), infin. *δίεσθαι*.

[root *δικ-*], only 2d aor. *ἔδικον threw*.

[*δίω*] *fear* (epic), impf. *δίον* (§ 171, a), epic 1st aor. *ἔδδεισα* (§ 22 a), epic 1st pf. *δείδοικα* (for **δε-δϝοι-κα*, § 16), 2d pf. *δείδια* (§ 16).

δοκῶ, poetic forms are fut. *δοκήσω*, 1st aor. *ἐδόκησα*, pf. mid. *δεδόκημαι*, 1st aor. pass. *ἐδοκήθην* (see § 190).

δουπῶ (-έω) *sound* (mostly poetic), fut. *δουπήσω*, etc. regular (§ 187), 2d pf. *δέδουπα*. (Originally **γδουπῶ*, as shown by epic aor. *ἐ-γδούπησαν*.)

[Attic principal parts in **full-faced type**. Ionic and poetic forms at the bottom of the page.]

δύ-ω (§ 193) *cause to enter, enter* (§ 493, 1) (also rarely *δῡ́-νω* (§ 196, 1) *sink*), fut. **δύσω**, 1st aor. **ἔδῡσα** (trans., § 494, 1), 2d aor. **ἔδῡν** (intrans. § 494, 1, for the inflection see § 257), 1st pf. **δέδῡκα** (§ 494, 3), sometimes also *δέδῡκα* transitive, pf. mid. **δέδυμαι**, 1st aor. pass. **ἐδύθην**, vbl. **δυτέος**.

δῶ (*δέω*, § 199, 2 note) *bind*, fut. **δήσω**, 1st aor. **ἔδησα**, 1st pf. **δέδεκα** (§ 188, 1), pf. mid. **δέδεμαι** (fut. pf. *δεδήσομαι*, § 228), 1st aor. pass. **ἐδέθην** (§ 188, 1), vbls. **δετός, δητός** (§ 188, 1) and **δετέος**.

ἐγείρω (for **ἐγερ-ιω*, § 195, 4; theme *ἐγορ-, ἐγερ-, ἐγρ-*, § 14) *wake, rouse*, fut. **ἐγερῶ**, 1st aor. **ἤγειρα**, 2d aor. mid. **ἠγρόμην** *awoke*, 2d pf. **ἐγρήγορα** (with sympathetic *ρ* for **ἐγ-ηγορα*, § 179), 1st aor. pass. **ἠγέρθην**, vbl. *ἐγερτέος*.

ἐγκωμιάζω *praise*, takes its augment and reduplication after the preposition (§ 175, 1).

ἐγχειρῶ, *attempt*, **ἐγχειρίζω** *put in one's hands*, augment after the preposition (§ 175, 1): as *ἐνεχείρησα*.

[root *ἑδ* for **σεδ-*, § 36] **ἕζομαι** *sit*, usually **καθέζομαι**, fut. **καθεδοῦμαι** (cf. § 212, 1), [1st aor. *εἷσα*] 1st aor. mid. **εἱσάμην** (§ 172, 2).

ἐθέλ-ω (§ 193), or less often **θέλ-ω** *wish* (impf. *ἤθελον*), fut. **ἐθελήσω** or **θελήσω** (§ 190), 1st aor. **ἠθέλησα** (§ 190, but subj. *ἐθελήσω* or *θελήσω*, opt. *ἐθελήσαιμι* or *θελήσαιμι*, etc.), 1st pf. **ἠθέληκα** (§ 190).

ἐθίζω (§ 292, 6; theme *σϝεθ-*, § 36 a) *accustom*, fut. **ἐθιῶ** (§ 215), 1st aor. **εἴθισα** (§ 172, 2), 1st pf. **εἴθικα** (§ 180), pf. mid. **εἴθισμαι** (§ 189, note), 1st aor. pass. **εἰθίσθην** (§ 172, 2).

[*ἔθω* (for **σϝεθω*, § 36 a)] *be accustomed*, 2d pf. **εἴωθα** *am accustomed* (for **σε-σϝοθα*, cf. §§ 16; 36; 37; 219, 3), 2d plupf. *εἰώθη*.

εἶδον *saw* (2d aor.), see [*ἰδ-*].

ἐάφθη, epic 1st aor. pass., probably from root *ϝαπ-* (§ 172, 2) *was tumbled*.

ἐγείρω, Homeric forms of 2d pf. are 3d pl. indic. *ἐγρηγόρθᾱσι* (?), 2d pl. impv. mid. *ἐγρήγορθε* (for **-γορσθε*, § 35), infin. mid. *ἐγρηγόρθαι* (for **-γορσθαι*, § 35).

ἔδω *eat*, poetic for *ἐσθίω*, *q.v.*, 2d pf. partic. *ἐδηδώς*.

[root *ἑδ*] epic fut. infin. *ἕσσεσθαι*, 1st aor. *εἷσα* or *ἕσσα* (§ 201 a). See also *ἵζω*.

ἔθω, pres. only in partic. *ἔθων* *being accustomed* (epic). *εἴωθα*, epic and Ionic also *ἔωθα*.

εἴδομαι *seem* (poetic), 1st aor. *εἰσάμην* and *ἐεισάμην* (§ 172, 2).

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

εἰκάζω *liken, guess* (regular) augments usually to ῃ- (cf. § 173, 1).

εἴκω *yield* (regular). For εἴκαθον see § 191 a.

[root εἰκ-, also ἰκ- and οἰκ-, § 14, 2 (for *ϝεικ-, etc., § 2 a)], fut. **εἴξω** (cf. § 519 note 2), 2d pf. **ἔοικα** (§ 180) with 3d pl. εἴξᾱσι = ἐοίκᾱσι, 2d plupf. ἐῴκη (for *ἐ-ϝε-ϝοικη) and ᾔκη (cf. plupf. of οἶδα, § 259).

εἴλλω see **ἴλλω**.

(εἰλῶ(-έω)) *press hard, drive together*, 1st aor. pass. (ἀν-)**ειλήθην**.

εἶμι *go*, see § 261; **εἰμί** *be*, see § 262.

εἶπον *said* (2d aor.), see [ἐπ-].

εἴργω (§ 193) *shut in* or *out*, also **εἴργνῡμι** and (rarely) **εἰργνύω** (§ 196, 5) *shut in*, fut. **εἴρξω**, 1st aor. **εἶρξα**, pf. mid. **εἶργμαι**, 1st aor. pass. **εἴρχθην**, vbls. **εἱρκτός, εἱρκτέος**. With a rough breathing (εἱργ-) the word is said to mean *shut in*, and with a smooth breathing (εἰργ-) *shut out*, but the distinction is not always observed.

(εἴρομαι) *ask*, fut. **ἐρήσομαι** (§ 190), 2d aor. **ἠρόμην**.

(εἴρω) theme ἐρ- (for *ϝερ-, § 2 a) and ῥη- (for *ϝρη, § 38, 1) *say*, fut. **ἐρῶ**, aor. supplied by **εἶπον** *said*, 1st pf. **εἴρηκα** (§ 178, 2 for *ϝε-ϝρη-κα, § 16), pf. pass. **εἴρημαι** (fut. pf. **εἰρήσομαι**), 1st aor. pass. **ἐρρήθην** (fut. pass. **ῥηθήσομαι**), vbls. **ῥητός, -τέος**.

εἴρω (§ 195, 4; theme ἐρ- for *σερ-) *knit, join*, 1st aor. **-εἶρα**, 1st pf. **-εἶρκα**, pf. mid. **εἶρμαι** (§ 180).

ἐκκλησιάζω *call an assembly*, augment ἠκκλη- and ἐξεκλη- (§ 175, 1).

[root εἰκ-] fut. εἴξω (§ 519, note 2) *shall resemble*. For epic ἐΐκτην, ἤϊκτο, etc., see § 219 a. Herodotus has also οἶκα = ἔοικα.

εἰλύ-ω (§ 193) *roll* (poetic), fut. εἰλύσω etc. regular, but 1st aor. pass. εἰλύσθην (§ 189).

εἰλῶ and εἴλω (poetic, mostly epic). Other tenses from root ϝελ- point to *ϝελλω as perhaps the proper epic form; 1st aor. ἔλσα (ἔελσα) (§ 204 a), pf. pass. ἔελμαι, 2d aor. pass. ἐάλην (§ 232, 2). Herodotus has 1st aor. -είλησα, pf. mid. -είλημαι, 1st aor. pass. -ειλήθην.

εἵμαρται *it is fated*. See μείρομαι.

εἴργω, epic pres. always ἐέργω *shut in* or *out*, other tenses from stem ἐργ-, *ϝεργ-, § 2 a). For pf. mid. ἔρχ-αται, plupf. (ἐ)έρχ-ατο, see § 226 a. For εἴργαθον, see § 191 a. Herodotus commonly has ἔργω.

εἴρομαι *ask* (Ionic), fut. εἰρήσομαι (§ 190); cf. ἐρέω.

εἴρω *say* (epic only), fut. ἐρέω, also 1st aor. pass. εἰρήθην (§ 172, 2).

εἴρω *join*, epic 1st aor. ἔρσα (§ 204 a), epic pf. mid. partic. ἐερμένος.

εἶσα. See [ἑδ-].

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

ἐλαύνω (for *ἐλα-νυ-ω, § 196, 5, theme ἐλα-) *drive*, fut. **ἐλῶ** (212, 1), 1st aor. **ἤλασα**, 1st pf. **ἐλήλακα**, pf. pass. **ἐλήλαμαι**, 1st aor. pass. **ἠλάθην**, vbl. **ἐλατέος**.

ἐλέγχ-ω (§ 193) *examine, confute*, fut. **ἐλέγξω**, etc., regular, but pf. mid. **ἐλήλεγμαι** (§§ 179, 247).

ἐλελίζω *raise the war-cry*, 1st aor. **ἠλέλιξα**.

ἑλίττω, εἱλίττω (§ 195, 1; ἑλικ-) *roll*, fut. **ἑλίξω**, 1st aor. **εἵλιξα** (§ 172, 2), pf. pass. **εἵλιγμαι** (§ 180), 1st aor. pass. **εἱλίχθην** (§ 172, 2), vbl. **ἑλικτός**.

ἕλκ-ω (§ 193), *draw*, fut. **ἕλξω**, other tenses from theme ἑλκυ-, 1st aor. **εἵλκυσα** (§ 172, 2), 1st pf. **εἵλκυκα** (§ 180), pf. mid. **εἵλκυσμαι** (§§ 180; 189), 1st aor. pass. **εἱλκύσθην** (§§ 172, 2; 189), vbls. **ἑλκτέος, ἑλκυστέος**.

[root ἐλυθ-, ἐλθ-, § 20], only 2d aor. **ἦλθον** (impv. ἐλθέ, § 210, note), and 2d pf. **ἐλήλυθα** (§ 179). See **ἔρχομαι**.

ἐμῶ (-έω) *vomit*, fut. **ἐμοῦμαι** (§§ 507; 212, 1), 1st aor. **ἤμεσα** (§ 188).

ἐν-εδρεύω, *waylay, lie in ambush*, augment ἐν-ηδ- (§ 175, 1).

[root **ἐνεκ-**] **ἤνεγκα, ἐνήνοχα, ἐνήνεγμαι**, etc., cf. **φέρω**.

ἐνθυμοῦμαι (-έομαι) *consider*, augment ἐν-εθῡμ- (§ 175, 1).

(ἕν-νῡ-μι, § 196, 5, note) in prose regularly **ἀμφιέννῡμι** *clothe*, fut. **ἀμφιῶ**, 1st aor. **ἠμφίεσα** (§ 174, 1), pf. mid. **ἠμφίεσμαι** (§ 181).

ἑλεῖν. See αἱρῶ.

ἐλελίζω *turn round* (poetic), 1st aor. ἐλέλιξα (§ 171 a), 1st aor. pass. ἐλελίχθην (§ 171 a).

ἑλίττω, Ionic ἑλίσσω and εἱλίσσω (§ 22).

ἔλπω *cause to hope* (mid. *hope*) epic, 2d pf. ἔολπα (for *ϝε-ϝολπ-α, §§ 180; 219, 3), 2d plupf. ἐώλπεα (for *ε-ϝε-ϝολπεα, § 17).

[root ἐλυθ-], poetic 2d aor. ἤλυθον (cf. § 20), epic 2d pf. εἰλήλουθα and ἐλήλουθα (§ 219 note 1), Ionic and poetic fut. ἐλεύσομαι (§ 507, for *ἐλευθ-σομαι §§ 30; 186, 2).

ἐναίρω (§ 195, 4; ἐναρ-) *kill* (poetic), 2d aor. ἤναρον.

ἐν-έπω and ἐν-νέπω (§ 193; theme σεπ-, σπ-, § 14) *tell, say* (poetic), fut. ἐνι-σπήσω (§§ 406 a; 38, 1), 2d aor. ἔνι-σπον (§§ 406 a; 208; 171 a), subj. ἐνί-σπω, opt. ἐνί-σποιμι, impv. ἐνί-σπες (§ 170, note 1, ἔνισπε?), 2d pl. impv. ἔσπετε (for *ἐν-σπετε, § 34), infin. ἐνι-σπεῖν.

ἐν-ίσσω (§ 195, 1) also ἐν-ίπ-τω (§ 194) *chide* (epic), 2d aor. ἐν-έν-ῑπον (§ 208, 1 a, cf. § 181) and ἠνίπαπον.

ἕννῡμι, epic fut. ἕσσω, 1st aor. ἕσσα (§ 171 a) and ἕεσα (for *ἐ-ϝεσσα, § 172, 2), pf. mid. ἕσμαι and εἷμαι (partic. εἱμένος also in Attic tragedy).

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

ἐνοχλῶ (-έω), *harass*, augment usually ἠν-ωχ- (§ 175, note).

ἔοικα *am like*, see [εἰκ-].

ἑορτάζω *keep a festival*, augment ἑωρ- (for ἡορ-, § 17).

[root ἐπ- (for ϝεπ-, § 2 a)] *say*, only 2d aor. **εἶπον** (§ 208, 1), or (seldom in prose) **εἶπα** (§ 207, note 1), subj. εἴπω, opt. εἴποιμι, impv. εἰπέ (§ 210, note), infin. εἰπεῖν, partic. εἰπών.

ἐπίσταμαι (§ 193) *know, understand* (impf. ἠπιστάμην; for accent of pres. opt. see § 200, note), fut. **ἐπιστήσομαι**, aor. **ἠπιστήθην** (§ 158, 3).

ἐπιστατῶ (-έω) *oversee*, augment ἐπεστ- (§ 175, 1).

ἐπιτηδεύω *practise*, augment ἐπετη- (§ 175, 1).

ἐπιτροπεύω *be a guardian*, augment ἐπετροπ- (§ 175, 1).

ἕπ-ομαι (§ 193; theme ἑπ- for *σεπ-, § 36, and σπ-, § 14), *follow* (impf. εἱπόμην, § 172, 2 with irregular breathing), fut. **ἕψομαι**, 2d aor. **ἑσπόμην** (§ 208, with irregular breathing, subj. σπῶμαι, opt. σποίμην, etc.).

ἐπριάμην *bought*, see [πρια-].

(ἔρα-μαι, § 193; deponent passive, § 158, 3), present in prose supplied by **ἐρῶ** (-άω) *love*, 1st aor. **ἠράσθην**, *fell in love* (§ 529), fut. **ἐρασθήσομαι** *shall fall in love* (§ 519, note 2), vbl. **ἐραστός**.

ἐργάζομαι (§ 292, 6; theme ϝεργ-, § 2 a) *work;* augment εἰ- (§ 172, 2) rarely ἠ-; reduplication always εἰ- (§ 180), 1st aor. **εἰργασάμην**, pf. **εἴργασμαι** (§ 189), 1st aor. pass. **εἰργάσθην** (§ 510), vbl. **ἐργαστέος**.

ἕπω *be busy about, handle* (Ionic and poetic), fut. ἕψω, 2d aor. ἔ-σπον (subj. σπῶ, etc., infin. σπεῖν, partic. σπών). For 2d aor. mid., subj., opt., etc., Homeric Mss. often have ἕσπωμαι, ἑσποίμην, etc., following an elided vowel, but these can always be read σπῶμαι, σποίμην, without the preceding elision; as ἅμα σπέσθαι for ἅμ' ἑσπέσθαι. Some editors contend for a reduplicated aorist without augment, *σε-σπ-, giving ἑσπ-. Homer has 2d sing. impv. σπεῖο(?). Herodotus has 1st aor. pass. περι-έφθησαν (§ 171 b).

ἔραμαι *love* (poetic), in poetry also aor. mid. ἠρασ(σ)άμην.

ἔργω. See εἴργω.

ἔρδω (§ 195, 2, for *ϝεργ-ιω = *ϝερζω (*i.e.* *ϝερσδω, § 11) = ϝέρδω, § 35) *do* (Ionic and poetic, cf. ῥέζω), fut. ἔρξω, 1st aor. ἔρξα (§ 171 a), 2d pf. ἔοργα (for *ϝε-ϝοργ-α, § 180), 2d plupf. ἐώργεα (for *ἐ-ϝε-ϝοργεα, § 17).

ἐρείδ-ω (§ 193) *support, prop* (mostly poetic), regular, but pf. mid. ἐρ-ήρεισμαι (§§ 179, 189), Homeric 2d pl. ἐρ-ηρίδ-αται (§ 226 a), plupf. ἐρ-ηρίδ-ατο (Mss. ἐρηρέδαται, -έδατο; see § 219 a).

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

ἕρπ-ω *creep* (impf. εἷρπον § 172, 2), fut. **ἕρψω.**

ἔρρ-ω (§ 193), *go away, perish,* fut. **ἐρρήσω** (§ 190), 1st aor. **ἤρρησα** (§ 190), 1st pf. (εἰσ-)**ἤρρηκα** (§ 190).

ἔρχομαι (§ 193) *go, come,* only in pres. and impf.; fut. supplied (§ 164) by pres. of **εἶμι** *go* (§ 261, 2), aor. supplied (§ 164) by 2d aor. **ἦλθον,** and pf. by 2d pf. **ἐλήλυθα.** See [ἐλυθ-].

[root ἐρ-] *ask,* see (εἴρομαι).

ἐσθίω (probably for *ἐδ-θι-ω, §§ 26; 191 a; 195) *eat* (impf. ἤσθιον), fut. **ἔδομαι** (§ 216), aor. supplied by 2d aor. **ἔφαγον,** 1st pf. **ἐδήδοκα** (§ 179), pf. mid. **ἐδήδεσμαι,** 1st aor. pass. ἠδέσθην, vbls. **ἐδεστός,- τέος.**

ἑστιῶ (-άω) *entertain,* augments to εἱ- (§ 172, 2).

(εὕδω, § 193) usually **καθ-εύδω,** *sleep* (impf. καθηῦδον and ἐκάθευδον, § 174, 1), fut. **καθευδήσω** (§ 190), vbl. **καθευδητέον** (§ 190).

εὑρ-ίσκ-ω (§ 197; εὑρ-, εὑρε-, § 190) *find,* fut. **εὑρήσω** (§ 190), 2d aor. **ηὗρον** (impv. εὑρέ, § 210, note), 1st pf. **ηὕρηκα** (§ 190), pf. mid. **εὕρημαι** (§ 190), 1st aor. pass. **εὑρέθην** (§ 188, 1), vbls. **εὑρετός, -τέος** (§ 188, 1).

εὐφραίνω (§ 195, 4; εὐφραν-) *cheer,* fut. **εὐφρανῶ,** 1st aor. **ηὔφρᾱνα** (§ 204, note 2), 1st aor. pass. **ηὐφράνθην.**

ἐρείκ-ω (§ 193, 2) *tear* (Ionic and poetic) 1st aor. *ἤρειξα,* also 2d aor. (both trans. and intrans., § 207 note 3) *ἤρικον,* pf. mid. *ἐρ-ήριγ-μαι* (§§ 179; 219 a).

ἐρείπω *overthrow,* epic 2d pf. *ἐρ-ήριπα* (§§ 179; 219, note 2), pf. mid.. 3d sing. *ἐρ-έριπτο* (§ 179 a).

ἐρέσσω (§ 195, 1; *ἐρετ-*) *row* (poetic) epic 1st aor. *ἤρεσ(σ)α.*

ἐρέω *ask* (epic).

ἐρίζω (§ 195, 2; *ἐριδ-*) *contend,* epic 1st aor. *ἤρισ(σ)α* (§ 201 a).

ἕρπω poetic also *ἑρπύζω,* 1st aor. *εἵρπυσα* (§ 172, 2).

ἐρρυγ-άν-ω (§ 196, 2) *eruct,* 2d aor. *ἤρυγον.*

ἐρύκω (§ 193) and *ἐρῡκ-άν-ω* (§ 196, 2) *hold back,* epic 2d aor. *ἠρύκακον.*

ἔρῡ-μαι and *εἴρυ-μαι* (for **ἐϝρυμαι*) *protect, watch* (Ionic and poetic), pres. 3d pl. *εἰρύ-αται* (§ 167 d), impf. *εἰρύατο* (§ 167 d), fut. *ε(ἰ)ρύσ(σ)ομαι,* 1st aor. *ε(ἰ)ρυσ(σ)άμην.* Forms often coincide with those of *ἐρύω.*

ἐρύ-ω (§ 193; theme *ϝερυ-*, § 2 a) *draw* (Ionic and poetic), fut. *ἐρύω* (§ 216), fut. mid. *ἐρύσσομαι,* 1st aor. *εἴρυσα* (§ 172, 2) and *ἔρυσα* (§ 171 a), pf. mid. *εἴρῡμαι* and *εἴρυσμαι* (§ 189), 3d pl. *εἰρύ-αται* (§ 226 a). Forms often coincide with those of *ἔρῡμαι.*

ἔσθω, poetic for *ἐσθίω* *eat,* epic 2d pf. partic. *ἐδηδώς.*

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εὔχ-ομαι (§ 193, εὐχ-) *pray, boast*, middle deponent (§ 158, 3), fut. **εὔξομαι**, 1st aor. **ηὐξάμην**, pf. **ηὖγμαι**.

(ἔχθω) *hate* **(ἀπ-)εχθ-άνο-μαι** (§ 196, 2) *make oneself hated* (middle deponent, § 158, 3), fut. **(ἀπ-)εχθήσομαι** (§ 190), 2d aor. **(ἀπ-)ηχθόμην**, pf. **(ἀπ-)ήχθημαι** (§ 190).

ἔχ-ω (§ 193, stem ἐχ- for *σεχ-, §§ 36; 40, σχ-, § 14, σχε-, § 38) *have* (impf. εἶχον, § 172, 2), fut. **ἕξω** or **σχήσω** (§ 519, note 2), 2d aor. **ἔσχον** (§ 208, subj. σχῶ, opt. σχοῖμι or σχοίην, impv. σχές, § 170, note 1, infin. σχεῖν, partic. σχών), 1st pf. **ἔσχηκα**, pf. mid. **ἔσχημαι**, as aor. pass. **ἐσχόμην** is used (§ 515, 1), [1st aor. pass. ἐσχέθην, *late*], vbls. **ἑκτός**, **σχετός**, and **ἑκτέος**, **σχετέος**.

ἕψω (§ 193) *cook*, fut. **ἑψήσω** (§ 190), 1st aor. **ἥψησα** (§ 190), vbl. **ἑφθός** (for *ἑψ-τος, § 35), **ἑψητός** (§ 190).

ἐῶ (-άω, § 193) *let alone, allow*, fut. **ἐάσω** (§ 187; for ἐάσομαι as pass. see §§ 515, 1; 519, note 2), 1st aor. **εἴᾱσα**, etc., regular, but augment and reduplication **εἰ-** (§§ 172, 2; 180).

ζεύγ-νῡ-μι (§ 196, 5; theme ζευγ-, ζυγ-, § 14, 2), *yoke, join*, fut. **ζεύξω**, 1st aor. **ἔζευξα**, pf. mid. **ἔζευγμαι**, 2d aor. pass. **ἐζύγην** (§ 232, 2).

ζέω (§ 199, 2) *boil*, fut. **ζέσω** (§ 188), 1st aor. **ἔζεσα** (§ 188).

ζῶ (ζῇς, ζῇ, etc., § 199, 3) *live*, fut. **ζήσω** (and ζήσομαι, § 507). Other forms supplied (§ 164) by **βιῶ** *live*.

ζών-νῡ-μι (§ 196, note) *gird*, 1st aor. **ἔζωσα**, pf. mid. **ἔζωμαι**.

ἡβῶ (-άω) *be vigorous*, also **ἡβᾱ́-σκω** (§ 197) *to come to man's estate*, fut. **ἡβήσω**, etc. regular.

ἥδ-ομαι (§ 193) *be pleased*, 1st aor. **ἥσθην** (§ 158, 3), fut. **ἡσθήσομαι** (§ 158, 3).

ἦλθον *came*, see [ἐλυθ-].

ἧμαι *sit*, see § 265.

ἠμί *say*, see § 266.

ἤνεγκον *bore*, cf. [ἐνεκ-] and **φέρω**.

ἡττῶμαι (-άομαι) *be vanquished*, regular passive deponent (158, 3); fut. both **ἡττήσομαι** and **ἡττηθήσομαι** (§ 519, note 2).

ἐῶ, pres. *εἴω* (doubtful) occurs in Homer according to the Mss.

ζεύγνῡμι, 1st aor. pass. (mostly poetic and Ionic) *ἐζεύχθην*.

ἡβῶ (*-άω*) *be vigorous.* Homer has *ἡβάω* with long ᾱ. (See § 199 b.)
ἡττῶμαι. Herodotus has *ἑσσοῦμαι* (*i.e.* *-όομαι*), etc.

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

θάπ-τω (§ 194; theme *θαφ-*, § 41) *bury*, fut. **θάψω**, 1st aor. **ἔθαψα**, pf. mid. **τέθαμμαι**, 2d aor. pass. **ἐτάφην**, vbl. **θαπτέος**.

θαυμάζω (§ 292, 6) *admire*, fut. **θαυμάσομαι** (§ 507), otherwise regular.

θέλω *wish*, see **ἐθέλω**.

θερμαίνω (§ 195, 4) *warm*, regular, but 1st aor. **ἐθέρμηνα** (§ 204, note 2).

θέω (§ 193, note) *run*, fut. **θεύσομαι** (§ 507), other forms supplied by other verbs (§ 164).

θλίβ-ω (§ 193, 1) *press*, fut. **θλίψω**, 1st aor. **ἔθλῖψα**, 2d perf. **τέθλιφα** (§ 219, 1), (pf. mid. *τέθλῖμμαι*), 1st aor. pass. **ἐθλίφθην**.

(*ἀπο-*)**θνῄσκω** (§ 197, suffix *-ισκ-* contrary to § 197; theme *θαν-*, *θνη-*, § 38, 1) *die*, fut. (*ἀπο-*)**θανοῦμαι**, 2d aor. (*ἀπ-*)**ἔθανον**, 1st pf. **τέθνηκα**, but often 2d pf. **τέ-θνα-τον**, etc., see § 220 (2d pf. partic. *τεθνεώς* is for *τε-θνη-ώς*, cf. § 17), fut. pf. **τεθνήξω** (§ 230). In prose regularly *ἀποθνῄσκω*, but pf. *τέθνηκα*.

θράττω (§ 195, 1; *θραχ-*), *disturb*, 1st aor. **ἔθραξα**, 1st aor. pass. **ἐθράχθην**; see **ταράττω**.

θραύ-ω (§ 193) *bruise*, fut. **θραύσω**, 1st aor. **ἔθραυσα**, pf. mid. **τέθραυμαι**, and **τέθραυσμαι** (§ 189), 1st aor. pass. **ἐθραύσθην** (§ 189).

θρέξομαι, see **τρέχω**.

θρύπ-τω (§ 194; theme *θρυφ-*, § 41) *crush* or *weaken*, fut. mid. **θρύψομαι** (1st aor. *ἔθρυψα*), pf. mid. **τέθρυμμαι**, 1st aor. pass. **ἐθρύφθην**.

θρῴσκω (§ 197, suffix *-ισκ-* contrary to § 197; theme *θορ-*, *θρω-*, § 38, 1) *leap*, fut. **θοροῦμαι** (§ 507), 2d aor. **ἔθορον**.

θάλλω (§ 195, 3), *bloom* (poetic), 2d pf. *τέθηλα be in bloom* (§ 535). For *θαλ-έθω* see § 191 a.

θάπτω, 1st aor. pass. *ἐθάφθην*, rarely in Herodotus.

θείνω (§ 195, 4; *θεν-*) *smite* (poetic), fut. *θενῶ*, 1st aor. *ἔθεινα* (epic), 2d aor. *ἔθενον*.

θέρομαι warm one's self (poetic), fut. *θέρσομαι* (cf. § 213 a), 2d aor. pass. as intrans. (§ 514) *ἐθέρην* (only subj. *θερέω*, § 233, 1 a).

[root *θη-*] *milk*, only pres. infin. *θῆσθαι* (§ 200 a) and 1st aor. *ἐθησάμην*.

θηέομαι gaze at, admire (epic for *θεῶμαι* (*-άομαι*)), fut. *θηήσομαι*, 1st aor. *ἐθηησάμην*.

θιγγ-άν-ω (§ 196, 2; *θιγ-*) *touch* (poetic, rare in prose), fut. *θίξομαι* (§ 507), 2d aor. *ἔθιγον*.

θλῶ(-άω) bruise (Ionic and poetic), 1st aor. *ἔθλασα*, pf. mid. *τέθλασμαι* (§ 189), 1st aor. pass. *ἐθλάσθην* (§ 189).

θρύπτω, Homer has 2d aor. pass. *ἐτρύφην* (§ 41).

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

θύω (§ 193, 1) *sacrifice*, fut. **θύσω**, 1st aor. **ἔθῡσα**, 1st pf. **τέθυκα**, pf. mid. **τέθυμαι**, 1st aor. pass. **ἐτύθην** (§ 40).

[root ἰδ- for *ϝιδ, § 2 a) *see*, 2d aor. **εἶδον** *saw* (for *ἐϝιδον, § 172, 2; impv. ἰδέ, § 210, note), 2d pf. **οἶδα** *know* (οἰδ-, εἰδ-, ἰδ-; for the inflection see § 259), fut. **εἴσομαι**, vbl. **ἰστέος**.

ἱδρῶ(-όω) *sweat*, sometimes contracts to ω instead of ου (as partic. dat. sing. ἱδρῶντι), fut. **ἱδρώσω**, etc., regular.

ἵε-μαι (§ 193, theme *ϝῑε-, cf. Latin in-*vi*-tus) *strive*, *desire*, usually in composition as παρ-ίεμαι *beg*. Its forms cannot be distinguished from those of ἵημι.

ἵζω (for *σι-σδω, § 193, 3) usually καθ-ίζω, *seat* or *sit* (impf. ἐκάθιζον, § 174, 1), fut. **καθιῶ** (§ 215), 1st aor. **καθῖσα** and **ἐκάθισα** (§ 174, 1).

ἵημι (for *σι-ση-μι, § 193, 3) *send*; for the inflection see § 260, fut. **ἥσω**, aor. **ἧκα** (see § 211, 3), 1st pf. **εἷκα** (§ 180), pf. mid. **εἷμαι** (§ 180), 1st aor. pass. **εἵθην** (§ 172, 2).

(ἀφ-)**ἱκνοῦμαι** (-έομαι) (§ 196, 4; ἱκ-) *come* (middle deponent, § 158, 3), fut. (ἀφ-)**ἵξομαι**, 2d aor. (ἀφ-)**ἱκόμην**, pf. (ἀφ-)**ἷγμαι**.

ἱλά-σκομαι (§ 197) *propitiate* (middle deponent, § 158, 3), fut. **ἱλάσομαι**, 1st aor. **ἱλασάμην**, 1st aor. pass. **ἱλάσθην** (§ 510).

ἵλλω (§ 195, 3) *roll*, 1st aor. **ἷλα** (sometimes printed εἵλλω and εἷλα).

ἵστημι (§ 193, 3; for *σι-στη-μι, § 36) *set*, *place* (for the inflection see § 253), fut. **στήσω**, 1st aor. **ἔστησα** *caused to stand* (§ 207, note 3), 2d aor. **ἔστην** *stood* (§ 207, note 3; inflection § 257), 1st pf. **ἕστηκα** (for *σε-στη-κα, § 36; plupf. εἱστήκη for *ἐ-σε-στηκη), with 2d pf. **ἕστατον**, etc. (§ 258), 1st aor. pass. **ἐστάθην**, vbls. **στατός**, **στατέος**.

θύω and *θύνω* (§ 196, 1) *rush* (poetic).

ἰάλλω, Attic *ἰάλλω* (§ 195, 3) *put forth*, *send* (poetic), fut. *ἰαλῶ*, 1st aor. *ἴηλα*.

ἵεμαι (for *ϝῑεμαι) *desire*. In Homer always with long ι and almost always with initial ϝ, (epic) 1st aor. (*ἐ*)*εισάμην*.

ἵημι (see § 260 a), for Ionic *μεμετιμένος* see *μεθίημι*.

ἱκνοῦμαι, poetic are also *ἵκω* and *ἱκ-άνω* (§ 196, 2), epic 1st aor. *ἷξον* (§ 201 b).

ἱλάσκομαι, epic is also pres. *ἱλάομαι* (and possibly *ἵλαμαι*), 1st aor. *ἱλασσάμην* (§ 201 a), 1st pf. *ἵληκα* (§ 494, 3) *be propitious*, 2d pf. impv. only *ἵλη-θι* (§ 220).

ἱμάσσω (§ 195, 1; *ἱμαντ-*) epic 1st aor. *ἵμασα* (§ 171 a) and *ἵμασσα* (§ 201 a).

ἱμείρω (§ 195, 4; *ἱμερ-*) *long for* (Ionic and poetic), also deponent *ἱμείρομαι*, aor. *ἱμειράμην* (epic), aor. *ἱμέρθην* (Ionic); see § 158, 3.

[Attic principal parts in **full-faced type**. Ionic and poetic forms at the bottom of the page.]

ἰσχναίνω (§ 195, 4) *make lean* or *dry*, fut. **ἰσχανῶ**, 1st aor. **ἴσχνᾱνα** (§ 204, note 2), 1st aor. pass. **ἰσχνάνθην**.

ἴσχω (§ 193, 3, for *σι-σχ-ω, §§ 36, 40) *have, hold*, cf. **ἔχω**.

καθαίρω (§ 195, 4; καθαρ-) *purify*, fut. **καθαρῶ**, 1st aor. **ἐκάθηρα** and **ἐκάθᾱρα** (§ 204, note 2), pf. mid. **κεκάθαρμαι**, 1st aor. pass. **ἐκαθάρθην**.

καθ-έζομαι *sit down*, see **ἕζομαι**; for impf. **ἐκαθεζόμην** see § 174, 1.

καθ-εύδω *sleep*, see **εὕδω**.

καθ-ίζω *set, sit*, see **ἵζω**.

καίνω (§ 195, 4; theme κον-, καν-, § 14, 1) *kill*, fut. **κανῶ**, 2d aor. **ἔκανον**, 2d pf. **κέκονα** (§ 219, 3).

καίω (for καϝ-ιω, § 195, 4; theme καυ- or καϝ-, § 2 a), also **κάω** (§ 21) *burn*, fut. **καύσω**, 1st aor. **ἔκαυσα**, 1st pf. **κέκαυκα**, pf. mid. **κέκαυμαι**, 1st aor. pass. **ἐκαύθην**.

καλινδοῦμαι (-έομαι) *wander about*, cf. **κυλίνδω**.

καλύπ-τω (§ 194; καλυβ-) *cover*, fut. **καλύψω**, 1st aor. **ἐκάλυψα**, pf. mid. **κεκάλυμμαι**, 1st aor. pass. **ἐκαλύφθην**.

καλῶ(-έω) *call*, fut. **καλῶ** (§ 212, 1), 1st aor. **ἐκάλεσα** (§ 188), 1st pf. **κέκληκα** (§ 218, 3), pf. mid. **κέκλημαι** (§ 224, 1), 1st aor. pass. **ἐκλήθην** (§ 38, 1), vbls. **κλητός, κλητέος**.

κάμ-νω (§ 196, 1; καμ-) *labor*, fut. **καμοῦμαι** (§ 507), 2d aor. **ἔκαμον**, 1st pf. **κέκμηκα** (§ 218, 3).

κάμπ-τω (§ 194; καμπ-) *bend*, fut. **κάμψω**, 1st aor. **ἔκαμψα**, pf. mid. **κέκαμμαι** (§ 247), 1st aor. pass. **ἐκάμφθην**, vbl. **καμπ-τός**.

κατηγορῶ (-έω) *accuse*, for the augment κατη- see § 175, 1.

κεῖ-μαι (§ 193) *lie* (for the inflection see § 264), fut. **κείσομαι**.

κείρω (§ 195, 4; theme κερ-, καρ-) *shear*, fut. **κερῶ**, 1st aor. **ἔκειρα**, pf. mid. **κέκαρμαι** (§ 224, note), 2d aor. pass. **ἐκάρην** (§ 232, 2).

καί-νυ-μαι (§ 196, 5) *excel* (poetic), pf. *κέκασμαι* (§ 535).

καίω, epic 1st aor. *ἔκηα* (*i.e.* *ἐ-κηϝ-α, § 204) and 1st aor. partic. *κέᾱς* (poetic), also 2d aor. pass. as intrans. (§ 514) *ἐκάην burned* (epic and Ionic).

κεάζω split (epic), fut. *κεάσσω*, 1st aor. *ἐκέασ(σ)α*.

κείρω, epic 1st aor. *ἔκερσα* (§ 204 a), also poetic 1st aor. pass. *ἐκέρθην*.

κέ-καδον, epic 2d aor. (§ 208, 1 a) only partic. act. *κεκαδών depriving*, and 3d pl. mid. as pass. (§ 515, 1 a) *κεκάδοντο were made to retire*. Fut. from aor. stem (§ 519 a) *κε-καδή-σω* (§ 190) *shall deprive*.

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

κελεύ-ω (§ 193) *command*, fut. **κελεύσω**, 1st aor. **ἐκέλευσα**, 1st pf. **κεκέλευκα**, pf. mid. **κεκέλευσμαι** (§ 189), 1st aor. pass. **ἐκελεύσθην** (§ 189).

κεράν-νῡ-μι and **κεραν-νύ-ω** (§ 196, note; theme *κερα-*, possibly for **κερασ-*) *mix*, 1st aor. **ἐκέρασα**, pf. mid. **κέκρᾱμαι** (§ 38, 1), 1st aor. pass. **ἐκεράσθην**, and **ἐκρᾱ́θην** (§ 38, 1).

κερδαίνω (§ 195, 4) *gain*, fut. **κερδανῶ**, 1st aor. **ἐκέρδᾱνα** (§ 204, note 2).

κηρύττω (§ 195, 1; *κηρῡκ-*) *proclaim*, fut. **κηρύξω**, 1st aor. **ἐκήρυξα**, 2d pf. **κεκήρυχα**, pf. mid. **κεκήρυγμαι**, 1st aor. pass. **ἐκηρύχθην**.

κί-χρη-μι (§ 193, 3; *χρα-*, *χρη-*, § 13) *lend* (mid. *borrow*, § 506), fut. **χρήσω**, 1st aor. **ἔχρησα**, 1st pf. **κέχρηκα**, pf. mid. **κέχρημαι**.

κλάζω (§ 195, note 1; *κλαγγ-*) also **κλαγγ-άνω** (§ 196, 2), *resound, scream*, fut. **κλάγξω**, 1st aor. **ἔκλαγξα**, 2d pf. **κέκλαγγα**.

κλαίω (for **κλαϝ-ιω*, § 195, 4; theme *κλαυ-* or *κλαϝ-*, § 2 a), also **κλᾱ́ω** (§ 21) *weep*, fut. **κλαύσομαι** (§ 507) rarely *κλαυσοῦμαι* (§ 214) or *κλαήσω* (§ 190); 1st aor. **ἔκλαυσα**, pf. mid. **κέκλαυμαι**.

κέλλω (§ 195, 3) *land* (of ships); poetic for *ὀκέλλω*, fut. *κέλσω* (§ 213 a), 1st aor. *ἔκελσα* (§ 204 a).

κέλομαι order (poetic = *κελεύω*), fut. *κελήσομαι* (§ 190), 1st aor. *ἐκελησάμην* (§ 190), and epic 2d aor. *ἐ-κε-κλ-όμην* (§§ 208; 208, 1 a).

κεντῶ(-έω) prick (with a goad) Ionic and poetic; fut. *κεντήσω*, etc., regular, but Homer has 1st aor. infin. *κένσαι* (for **κεντ-σαι*, cf. § 204 a).

κεράννυμι, Ionic and poetic also *κίρ-νη-μι* and *κιρνῶ(-άω)* and epic pres. impv. *κέραιε*.

κερδαίνω Ionic 1st aor. *ἐκέρδηνα* (cf. § 204, note 2). Herodotus has also forms from a stem *κερδε-*; as fut. *κερδήσομαι* (§ 507), 1st aor. *ἐκέρδησα*.

κεύθω (§ 193) *hide* (poetic), fut. *κεύσω*, 1st aor. *ἔκευσα*, 2d aor. *ἔκυθον*, with subj. *κεκύθω* (§ 208, 1 a), 2d pf. *κέ-κευθ-α* (§ 219, note 1) with pres. meaning (§ 535).

κήδω make concerned (poetic), mid. *be concerned*, fut. *κηδήσω* (§ 190) and *κεκαδήσω* (§ 519 a), 1st aor. *ἔκηδησα* (§ 190) and aor. mid. (once) *ἐκηδεσάμην* (§ 188), 2d pf. *κέ-κηδ-α* (§ 535) *be concerned* (§ 494, 3).

κιγχάνω (§ 196, 2; theme *κιχ-*), also epic *κιχάνω come upon, reach* (poetic), fut. *κιχήσομαι* (§§ 190; 507), 2d aor. *ἔκιχον*, also 2d aor. pass. as intrans. (§ 514) *ἐκίχην* (subj. *κιχήω*, pl. *κιχήομεν*, etc., § 233, 1 a; Mss. *κιχείω*, etc.). A mid. partic. *κιχήμενος* is perhaps to be referred to a theoretical **κίχημι*.

κίδνημι scatter = *σκίδνημι*, q.v.

κίρνημι. See *κεράννῡμι*.

κλάζω, poetic 2d aor. *ἔκλαγον*, poetic 2d pf. *κέκληγα* (§ 219, 2).

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

κλέπ-τω (§ 194; *κλοπ-, κλεπ-, κλαπ-*, § 14, 1) *steal*, fut. **κλέψω**, 1st aor. **ἔκλεψα**, 2d pf. **κέκλοφα** (§ 219, 1 and 3), pf. mid. **κέκλεμμαι**, 2d aor. pass. **ἐκλάπην** (§ 232, 2).

κλῄ-ω, later **κλείω** (§ 193) *shut*, fut. **κλῄσω**, 1st aor. **ἔκλῃσα**, 1st pf. **κέκλῃκα**, pf. mid. **κέκλῃμαι**, 1st aor. pass. **ἐκλῄσθην** (§ 189).

κλίνω (for **κλιν-ιω*, § 195, 4) *bend, incline*, fut. **κλινῶ** (§ 213), 1st aor. **ἔκλῑνα** (§ 204), pf. mid. **κέκλιμαι**, 1st aor. pass. **ἐκλίθην**, and sometimes 2d aor. pass. **ἐκλίνην**.

κλῶ (*-άω*) *break*, (fut. *κλάσω*), 1st aor. **ἔκλασα**, pf. mid. **κέκλασμαι** (§ 189), 1st aor. pass. **ἐκλάσθην** (§ 189).

κναίω (§ 193) *scrape*, fut. **κναίσω**, 1st aor. **ἔκναισα**, 1st pf. **κέκναικα**, pf. mid. **-κέκναισμαι** (§ 189), 1st aor. pass. **-ἐκναίσθην** (§ 189).

κνῶ (*κνῇς, κνῇ*, etc., § 199, 3) = *κναίω scrape*, 1st aor. **ἔκνησα**, pf. mid. **κέκνησμαι** (§ 189), 1st aor. pass. **ἐκνήσθην** (§ 189).

κομίζω (§ 195, 2; *κομιδ-*) *care for, carry*, fut. **κομιῶ** (§ 215), 1st aor. **ἐκόμισα**, 1st pf. **κεκόμικα**, pf. mid. **κεκόμισμαι** (§ 189, note), 1st aor. pass. **ἐκομίσθην** (§ 189, note).

κόπ-τω (§ 194; *κοπ-*) *cut*, fut. **κόψω** (but fut. pf. **κεκόψομαι** is often used instead, § 538, note), 1st aor. **ἔκοψα**, 2d pf. **κέκοφα** (§ 219, 1), pf. mid. **κέκομμαι**, 2d aor. pass. **ἐκόπην**.

κρᾱ́ζω (§ 195, 2; *κραγ-, κρᾱγ-*, § 13) *cry out*, 2d aor. **ἔκραγον**, 2d pf. **κέκρᾱγα**, fut. pf. **κεκρᾱ́ξομαι** (§ 538, note).

κλέπτω, 1st aor. pass. *ἐκλέφθην* (Ionic and poetic).

κλῄζω (epic *κληΐζω*) *celebrate in song* (poetic), fut. *κλῄσω*, 1st aor. *ἔκλῃσα*, rarely *ἐκλῄϊξα* (§ 195, 2 a).

κλύω hear (poetic), 2d aor. *ἔκλυον* (impv. *κλῦθι, κλῦτε*; see § 210 a): also reduplicated aor. impv. (epic) *κέκλυθι, κέκλυτε* (§ 208, 1 a).

κορέν-νῡ-μι (§ 196, note) *satiate* (Ionic and poetic; rare in prose), fut. *κορέσω* (§ 188) and (epic) *κορέω* (§ 37), 1st aor. *ἐκόρεσα* (§ 188), epic 2d pf. partic. *κεκορηώς satisfied* (§ 494, 3), pf. mid. *κεκόρεσμαι* (§ 189) and (epic) *κεκόρημαι* (§ 188, 1).

κορύσσω (§ 195, 1; *κορυθ-*) *equip* (poetic), 1st aor. partic. mid. *κορυσσάμενος* (§ 201 a), pf. mid. partic. *κεκορυθμένος*.

κοτέω be angry (epic), 1st aor. *ἐκότεσα* (§ 188), and 2d pf. partic. *κεκοτηώς*.

κραίνω (§ 195, 4) and *κρᾱαίνω* (§ 195, 4, Mss. *κραιαίνω*) *accomplish* (poetic) are from theme *κραν-* and *κρᾱαν-* (see the declension of *κάρη*, § 115, 9 a, and cf. § 292, 8 note); fut. *κρανῶ*, 1st aor. *ἔκρᾱνα*, epic *ἔκρηνα* and *ἐκρᾱ́ηνα* (Mss. *ἔκρηηνα*), pf. mid. 3d sing. *κέ-κραν-ται* (§ 247) and epic *κε-κρᾱ́αν-ται*, 1st aor. pass. *ἐκράνθην* and *ἐκρᾱάνθην*.

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

κρέμα-μαι (§ 193) *hang* (used as a passive of *κρεμάννῡμι*), fut. **κρεμήσομαι.** (For accent of pres. opt. see § 200, note.)

κρεμάν-νῡ-μι (§ 196, note) *suspend*, fut. **κρεμῶ** (§ 212, 1), 1st aor. **ἐκρέμασα**, 1st aor. pass. **ἐκρεμάσθην** (§ 189), vbl. **κρεμαστός** (§ 189).

κρίνω (for **κριν-ιω*, § 195, 4) *judge*, fut. **κρινῶ** (§ 213), 1st aor. **ἔκρῑνα** (§ 204), 1st pf. **κέκρικα** (§ 218, 1), pf. mid. **κέκριμαι**, 1st aor. pass. **ἐκρίθην.**

κρού-ω (§ 193) *beat*, regular, but 1st aor. pass. **ἐκρούσθην** (§ 189).

κρύπ-τω (§ 194; *κρυφ-*) *conceal*, fut. **κρύψω**, 1st aor. **ἔκρυψα**, pf. mid. **κέκρυμμαι**, 1st aor. pass. **ἐκρύφθην**, vbls. **κρυπτός, κρυπτέος.**

(*ἀπο-*)**κτείνω** (for **κτεν-ιω*, § 195, 4; theme *κτον-*, *κτεν-*, *κταν-* (§ 14, 1) *kill*, fut. (*ἀπο-*)**κτενῶ**, 1st aor. (*ἀπ-*)**ἔκτεινα**, 2d pf. (*ἀπ-*)**ἔκτονα** (§ 219, 3). For the passive, (*ἀπο-*)*θνῄσκω* is regularly used (§ 513).

(*ἀπο-*)**κτείνῡμι** and (*ἀπο-*)**κτεινύω** = (*ἀπο-*)**κτείνω** *kill*. (These are sometimes printed *κτείννῡμι*, *-ύω*, or *κτίννῡμι*, *-ύω*.)

κτῶμαι (*-άομαι*) *acquire*, fut. **κτήσομαι**, 1st aor. **ἐκτησάμην** (§ 158, 3), pf. **κέκτημαι** (reduplication contrary to § 178, 1) *possess* (§ 535) (fut. pf. **κεκτήσομαι** *shall possess*, § 538, note), 1st aor. pass. **ἐκτήθην** (§ 510).

κυλίνδω (§ 193) *roll* (cf. *καλινδοῦμαι*), 1st aor. **ἐκύλῑσα** (§ 34), pf. mid. **κεκύλῑσμαι** (§ 189), 1st aor. pass. **ἐκυλίσθην** (§ 189). From *ἐκύλῑσα* a present *κυλίω* was later formed.

κύπ-τω (§ 194; *κῡφ-*) *stoop*, fut. **κύψω**, 1st aor. **ἔκῡψα**, 2d pf. **κέκῡφα.**

κρεμάννῡμι, also *κρίμνημι* (mid. *κρίμναμαι be suspended*), usually printed *κρήμνημι*.

κρίζω (§ 195, 2; *κριγ-*) *creak, squeak*, 2d aor. *ἔκρικον* (cf. § 195, 2, note 2), 2d pf. *κέκρῑγα* (§ 219, 2).

κρύπτω, poetic 2d aor. pass. (rare) *ἐκρύφην*.

κτείνω, Ionic fut. *κτενέω* (Mss. sometimes *κτανέω*), 2d aor. (poetic) *ἔκτανον* and *ἔκταν* (for **ἐ-κτν̥-ν*, § 14, note), *ἔκτας*, etc. (subj. Mss. *κτέωμεν*, § 211, 1 a-b, infin. *κτάμεναι*, partic. *κτάς*), 1st aor. pass. (epic) *ἐκτάθην* (for **ἐ-κτν-θην*, contrary to § 231, 4). Homer uses the fut. mid. and aor. mid. as passive also (§ 515, 1 a).

κτίζω (§ 292, 6) *found*, epic 2d aor. partic. as pass. (§ 515, 1 a) *εὐ-κτί-μενος*.

κτυπῶ (*-έω*) *resound* (poetic), regular, but 2d aor. *ἔκτυπον*.

κτῶμαι, Ionic perf. mid. *ἔ-κτημαι* (§ 178, 1).

κυνῶ (*-έω*) *kiss*, fut. *κυνήσω*, etc., regular, but poetic 1st aor. *ἔκυσα*.

κύρω (§ 193) *meet with, happen* (poetic), fut. *κύρσω* (§ 213 a), 1st aor. *ἔκυρσα* (§ 204 a). *κυρῶ* (*-έω*) = *κύρω*, fut. *κυρήσω*, etc., is regular.

[Attic principal parts in **full-faced type**. Ionic and poetic forms at the bottom of the page.]

λαγχάνω (§ 196, 2; theme λαχ-, ληχ-, § 13) *obtain by lot*, fut. **λήξομαι** (§ 507), 2d aor. **ἔλαχον** (§ 186, 1), 2d pf. **εἴληχα** (§ 178, 2), pf. mid. **εἴληγμαι**, 1st aor. pass. **ἐλήχθην**, vbl. **ληκτέος**.

λαμβάνω (§ 196, 2; theme λαβ-, ληβ-, § 13) *take*, fut. **λήψομαι** (§ 507), 2d aor. **ἔλαβον** (§ 186, 1; impv. λαβέ, § 210, note), 2d pf. **εἴληφα** (§ 178, 2), pf. mid. **εἴλημμαι**, 1st aor. pass. **ἐλήφθην**, vbls. **ληπτός, -τέος**.

λάμπ-ω (§ 193) *shine*, fut. **λάμψω**, 1st aor. **ἔλαμψα**, 2d pf. **λέλαμπα**.

λανθάνω (§ 196, 2; theme λαθ-, ληθ-, § 13) *lie hid, escape notice* (mid. *forget*, usually ἐπι-λανθάνομαι), fut. **λήσω**, 2d aor. **ἔλαθον** (§ 186, 1), 2d pf. **λέληθα**, pf. mid. **λέλησμαι** (§ 189).

λέγ-ω (§ 193, 2) *say*, fut. **λέξω**, 1st aor. **ἔλεξα**, pf. act. supplied (§ 164) by **εἴρηκα**, pf. mid. **λέλεγμαι** (but διαλέγομαι, *converse*, has διείλεγμαι, cf. § 178, 2), 1st aor. pass. **ἐλέχθην**.

λέγ-ω (§ 193, 2) *select, count, gather*, fut. **λέξω**, 1st aor. **ἔλεξα**, 2d pf. **εἴλοχα** (§§ 178, 2; 219, 3), pf. mid. **εἴλεγμαι** and sometimes **λέλεγμαι**, 1st aor. pass. **ἐλέχθην** and rarely 2d aor. pass. **ἐλέγην**.

λείπ-ω (§ 193, 2; theme λοιπ-, λειπ-, λιπ-, § 14, 2) *leave*, fut. **λείψω**, 2d aor. **ἔλιπον** (§ 208), 2d pf. **λέλοιπα** (§ 219, 3), pf. mid. **λέλειμμαι**, 1st aor. pass. **ἐλείφθην**.

λεύ-ω (§ 193) *stone*, fut. **λεύσω**, etc., regular, but 1st aor. pass. **ἐλεύσθην** (§ 189).

λαγχάνω, Ionic fut. λάξομαι, epic 2d aor. subj. λελάχω (§ 208, 1 a), Ionic and poetic 2d pf. λέλογχα (§ 219, 3).

λάζομαι (§ 195, 2; theme λαγ-, cf. λαβ-) and λάζυμαι = λαμβάνω *take*.

λαμβάνω, Ionic forms are fut. λάμψομαι (better λάψομαι), 1st pf. λελάβηκα (§ 190), pf. mid. λέλαμμαι, 1st aor. pass. ἐλάμφθην. Epic 2d aor. mid. infin. λελαβέσθαι (§ 208, 1 a). Poetic pf. mid. λέλημμαι.

λανθάνω, epic 2d aor. λέλαθον (§§ 208, 1 a; 171 a) and pf. mid. λέλασμαι (§§ 27, 3; 219 a).

λάσκω (for *λακ-σκω, § 197) *speak* (poetic), fut. λακήσομαι (§§ 190; 507), 2d aor. ἔλακον (epic mid. λελακόμην, §§ 208, 1 a; 171 a), 2d pf. λέληκ-α (§ 219, 2) with fem. partic. λελακυῖα (§ 219 a).

[root λεχ-, cf. λέχος *bed*] only in epic poetry, 1st aor. ἔλεξα *laid to rest*, mid. ἐλεξάμην *went to rest* (impv. λέξεο, § 201 b), 2d. aor. ἐλέγμην (§ 207 a) *went to rest* (impv. λέξο (*i.e.* *λεχ-σο), infin. λέχθαι (for *λεχ-σθαι, § 35), partic., λέγ-μενος, § 207 a).

λήθω (poetic) = λανθάνω *escape notice*.

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

λῄζω (§ 292, 6) *plunder* (fut. *λῄσομαι*), 1st aor. mid. **ἐλῃσάμην**, pf. mid. **λέλῃσμαι** (§ 189). (The active is rare.)

λιμπάνω (§ 196, 2; λιπ-) = **λείπω** *leave.*

λού-ω (§ 193) *wash*, often drops υ (§ 21) before a short vowel and is then contracted like δηλῶ (§ 250): as λοῦμεν (for λο(ύ)ομεν), λοῦσθαι (for λο(ύ)εσθαι); otherwise the verb is regular; fut. **λούσω**, 1st aor. **ἔλουσα**, etc.

λύ-ω (§ 193; theme λῡ-, λυ-, § 13), fut. **λύσω**, 1st aor. **ἔλῡσα**, 1st pf. **λέλυκα**, pf. mid. **λέλυμαι**, 1st aor. pass. **ἐλύθην**.

μαίνω (§ 195, 4; theme *μαν-*, *μην-*, § 13), *madden* (mid. *be mad*, fut. mid. *μανοῦμαι*), 1st aor. **ἔμηνα**, 2d pf. **μέμηνα** *am mad* (§ 494, 3), 2d aor. pass. **ἐμάνην** (see § 514).

μανθάνω (§ 196, 2; *μαθ-*) *learn*, fut. **μαθήσομαι** (§§ 190; 507), 2d aor. **ἔμαθον**, 1st pf. **μεμάθηκα** (§ 190).

μάττω (§ 195, note 2, theme *μαγ-*) *knead*, fut. **μάξω**, etc., regular, but 2d pf. **μέ-μαχ-α** (§ 219, 1) and 2d aor. pass. **ἐμάγην**.

μάχ-ομαι (§ 193) *fight* (middle deponent, § 158, 3), fut. **μαχοῦμαι** (for *μαχέσομαι*, §§ 190, 212, 1), 1st aor. **ἐμαχεσάμην** (§ 190), pf. **μεμάχημαι** (§ 188, 1).

μεθύ-σκ-ω (§ 197) *make drunk*, 1st aor. **ἐμέθυσα**, 1st aor. pass. **ἐμεθύσθην** *became drunk.*

λῄζω, Ionic and poetic is *ληΐζω*.

λίσσομαι (§ 195, 1; *λιτ-*) rarely *λίτομαι* *supplicate* (mostly epic, rare in prose), epic 1st aor. *ἐλλισάμην* (§ 172, 1 a). An epic 2d aor. *ἐλιτόμην* is doubtful.

λούω, epic *λόω* (§ 21) and *λοέω* (§ 190), fut. *λοέσσω* (§ 201 a), 1st aor. *ἐλόεσσα*.

λύω, epic also with ῠ. Epic 2d aor. *ἐλύμην* (§ 209).

μαίομαι (theme *μασ-?*) *seek, strive* (poetic), fut. *μάσσομαι*, 1st aor. *ἐμασσάμην* (§ 201 a).

μάρ-να-μαι (§ 196, 3) *fight* (poetic), only pres. and impf.; pres. subj. *μάρνωμαι* (cf. § 200, note).

μάρπ-τω (§ 194; *μαρπ-*) *seize* (poetic), fut. *μάρψω*, 1st aor. *ἔμαρψα* (epic 2d aor. *ἔμαρπον*), 2d pf. *μέμαρπα*.

μάχομαι, epic is also *μαχέομαι* (§ 190) and *μαχείομαι* (§ 292, 2 a), fut. *μαχέσσομαι* (Mss. also *μαχήσομαι*), 1st aor. *ἐμαχεσσάμην* (§ 201 a).

μεθ-ίημι *send away*, like *ἵημι*, but Herodotus has pf. mid. partic. *μεμετιμένος* (§ 181).

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

μεθύ-ω (§ 193) *be drunk*, only pres. and impf. Other tenses supplied from *μεθύσκω*

μείγ-νῡ-μι (§ 196, 5; theme *μειγ-*, *μιγ-*, § 14, 2) *mix*, fut. **μείξω**, 1st aor. **ἔμειξα**, pf. mid. **μέμειγ-μαι**, 1st aor. pass. **ἐμείχθην**, 2d aor. pass. **ἐμίγην** (§ 232, 2), vbls. **μεικτός**, **μεικτέος**. (Sometimes wrongly written *μίγνῡμι*.)

μείρομαι (§ 195, 4; theme *μορ-*, *μερ-*, *μαρ-*, § 14, 1, probably for *σμορ-*, etc.) *obtain part in*, pf. mid. 3d sing. **εἵμαρται** (for *σε-σμαρ-ται, § 224, note, = *ἕσμαρται, § 36, = εἵμαρται, § 16) *it is fated*.

μέλλ-ω *intend*, fut. **μελλήσω** (§ 190), 1st aor. **ἐμέλλησα** (§ 190), seldom augments to *ἠ-*.

μέλ-ω (§ 193) *concern*, *care for*, 3d sing. impersonal **μέλει** *it is a care*, fut. **μελήσω** (§ 190), 1st aor. **ἐμέλησα** (§ 190), 1st pf. **μεμέληκα** (§ 190), pf. mid. **μεμέλημαι** (§ 190), 1st aor. pass. **ἐμελήθην** (§ 190), vbl. **μελητέος** (§ 190). Also *ἐπι-μέλομαι* and *ἐπι-μελοῦμαι* (passive deponents, § 158, 3) *care for*.

μέν-ω (§ 193) *remain*, fut. **μενῶ**, 1st aor. **ἔμεινα**, 1st pf. **μεμένηκα** (§ 190).

μιαίνω (for *μιαν-ιω, § 195, 4; theme *μιαν-*) *stain*, fut. **μιανῶ**, 1st aor. **ἐμίᾱνα** (§ 204, note 2), pf. mid. **μεμίασμαι** (§ 247), 1st aor. pass. **ἐμιάνθην**.

μιμνῄσκω (§ 197, suffix *-ισκ-* contrary to § 197) *remind* (mid. *remember*), fut. **μνήσω**, 1st aor. **ἔμνησα**, pf. mid. **μέμνημαι** *remember* (§ 535; for the subj. and opt. see § 227, note) (fut. pf. **μεμνήσομαι** *shall remember*, § 538, note), 1st aor. pass. **ἐμνήσθην** (§ 189) *mentioned* (§ 158, 3).

μείγνῡμι, epic 2d aor. 3d sing. *ἔ-μικ-το* (§ 207 a).

μείρομαι *obtain part in* (epic), 2d pf. *ἔμμορε* (§ 219, 3, for *ἔσμορε?, cf. § 178, 1) *have a share in* (§ 535).

μέλω epic 2d pf. *μέ-μηλ-α* (§ 219, 2). Homer has also pf. mid. 3d sing. *μέμβλεται* and plupf. *μέμβλετο* (for *με-μλεται and *με-μλετο, with sympathetic *β*).

μενοινάω *be eager* (epic). See § 199 a–b.

μερμηρίζω *ponder* (poetic), epic fut. *-ίξω* and epic aor. *-ιξα* (§ 195, 2 a).

μήδομαι (§ 193), *contrive* (poetic), fut. *μήσομαι*, 1st aor. *ἐμησάμην* (§ 203).

[root *μηκ-*, *μακ-* (§ 13)] *bleat*. (A present *μηκῶμαι* is doubtful.) Epic 2d aor. partic. *μακ-ών*, epic 2d pf. partic. *μεμηκώς* (fem. *με-μακ-υῖα*, § 219 a), 2d plupf. with variable vowel (*ἐ*)*μέμηκον*.

μητιάω *plan* (poetic), other tenses from *μητίομαι*; as fut. *μητίσομαι*, 1st aor. *ἐμητισάμην*.

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

μύζω (§ 195, 2; *μυγ-*) *grumble, mutter*, 1st aor. **ἔμυξα.**
μῡκῶμαι (*-άομαι*) *bellow*, 1st aor. **ἐμῡκησάμην** (§ 158, 3).
μύω *shut* the lips or eyes, 1st aor. **ἔμυσα**, 1st pf. **μέμῡκα.**

νέμ-ω (§ 193, 2) *distribute*, fut. **νεμῶ**, 1st aor. **ἔνειμα**, 1st pf. **νενέμηκα** (§ 190), pf. mid. **νενέμημαι** (§ 190), 1st aor. pass. **ἐνεμήθην** (§ 190).
νέω (§ 193 note; theme *νευ-*, § 21), *swim*, fut. **νεύσομαι** (§ 507) or **νευσοῦμαι** (§ 214), 1st aor. **ἔνευσα**, 1st pf. **νένευκα**, vbl. **νευστέος** (§ 189).
νέω (§§ 193; 199, 2) *heap up*, 1st aor. **ἔνησα**, pf. mid. **νένημαι.**
νίζω (for **νιγ-ιω*, § 195, 2) *wash*; other tenses from a stem *νιβ-* (which give a later pres. *νίπ-τω*, § 194), fut. **νίψω**, 1st aor. **ἔνιψα**, pf. mid. **νένιμμαι** (§§ 27, 1; 247), vbl. **νιπτός.**
νομίζω (§ 292, 6) *think*, fut. **νομιῶ** (§ 215), 1st aor. **ἐνόμισα**, 1st pf. **νενόμικα**, pf. mid. **νενόμισμαι** (§ 189), 1st aor. pass. **ἐνομίσθην** (§ 189), vbl. **νομιστέος.**
νῶ (*νῇς, νῇ*, etc., § 199, 3) *spin*, fut. **νήσω**, 1st aor. **ἔνησα**, 1st aor. pass. **ἐνήθην.**

μί-μν-ω (§ 193, 3) *remain* (poetic) = *μένω*.
μίσγω (for **μιγ-σκω*, § 197; cf. *πάσχω*) *mix* (Ionic) = *μείγνῡμι*.
μύζω suck, has epic 1st aor. *ἐμύζησα* (§ 190).
[root *μυκ-* (cf. *μῡκῶμαι*)] *bellow*, epic 2d aor. *μύκον* (§ 171 a), epic 2d pf. *μέ-μῡκ-α* (§ 219, 2).

ναίω (for **νασ-ιω*, §§ 195; 37) *dwell* (poetic), 1st aor. *ἔνασσα* (epic) *settled* (trans., cf. § 494, 1), 1st aor. pass. *ἐνάσθην* (§ 189) *was settled* or *dwelt* (§ 514).
νάττω (§ 195, 1), Ionic *νάσσω* (§ 22) *stuff* (mostly poetic and Ionic), 1st aor. *ἔναξα*, pf. mid. *νένασμαι* (rarely *νέναγμαι*).
νεικέω or *νεικείω* (§ 292, 2 a; theme *νεικεσ-*) *chide* (Ionic, mostly epic), fut. *νεικέσω* (§ 188), 1st aor. *ἐνείκεσα* (§ 188), or *ἐνείκεσσα* (§ 201 a).
νέομαι go, come (poetic), only pres. and impf. The present sometimes has future meaning (§ 524).
νίζω, Homer has a doubtful pres. mid. infin. *ἀπονίπτεσθαι*.
νίσομαι (for **νι-νσ-ομαι*, § 193, 3; theme *νεσ-, νσ-*, § 14) *go* (poetic), only pres. and impf. The present often has future meaning (§ 524).
νοῶ (*-έω*) *think, perceive* (regular in Attic), in Ionic contracts *-οη-* to *ω*; as 1st aor. *ἔνωσα* (Attic *ἐνόησα*), 1st pf. *νένωκα* (Attic *νενόηκα*), etc.

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

ξέω (usually contracted to *ξῶ*, etc., § 199, 2, note ; theme *ξε-* for **ξεσ-*) *scrape* (1st aor. **ἔξεσα**, § 188), pf. mid. **ἔξεσμαι** (§ 189), vbl. *ξεστός*.

ξηραίνω (§ 292, 8; cf. *ξηρός dry*) *dry*, fut. **ξηρανῶ** (§ 213), 1st aor. **ἐξήρᾱνα** (§ 204, note 2), pf. mid. **ἐξήρασμαι** (§ 247), 1st aor. pass. **ἐξηράνθην**.

ξύ-ω (§ 193) *polish*, 1st aor. **ἔξῡσα**, 1st aor. pass. **ἐξύσθην** (§ 189).

ὄζω (§ 195, 2; *ὀδ-*) *smell*, fut. **ὀζήσω** as if from **ὀζέω*, 1st aor. **ὤζησα**.

οἴγ-ω (§ 193), *οἴγ-νῡ-μι* (§ 196, 5), usually **ἀν-οίγω, ἀν-οίγνῡμι** *open*, fut. **ἀν-οίξω**, 1st aor. **ἀν-έῳξα** (§ 172, note 1), 2d pf. **ἀν-έῳγα** (*ἀνέῳχα*), pf. mid. **ἀν-έῳγμαι** (§ 180), 1st aor. pass. **ἀνεῴχθην** (§ 172, note 1).

οἶδα (2d pf.) *know* (§ 259). See [*ἰδ-*].

οἰδῶ (*-έω*) *swell*, 1st aor. **ᾤδησα**, 1st pf. **ᾤδηκα**.

οἰκτίρω (§ 195, 4; *οἰκτιρ-*) *pity*, 1st aor. **ᾤκτῑρα** (§ 204).

οἴομαι (§ 193), 1st per. often **οἶμαι**, impf. **ᾤμην** (probably pf. and plupf.), *think*, fut. **οἰήσομαι** (§ 190), 1st aor. pass. **ᾠήθην** (§ 158, 3).

οἴσω *shall bear*. Cf. **φέρω**.

οἴχ-ομαι (§ 193) *be gone*, fut. **οἰχήσομαι** (§ 190), 2d pf. **οἴχωκα** (§§ 179; 40).

ὀκέλλω (§ 195, 3; *ὀκελ-*) *run ashore*, 1st aor. **ὤκειλα** (§ 204).

ὀλισθ-άν-ω (§ 196, 2; *ὀλισθ-*) *slip*, 2d aor. **ὤλισθον**.

(*ἀπ-*)**ὄλλῡμι** (for **ὀλ-νῡ-μι*, § 196, 5; theme *ὀλ-* and *ὀλε-*) also **ἀπ-ολλύω** *destroy*, *lose* (mid. *perish*), fut. (*ἀπ-*)**ὀλῶ** (§ 212, 1, for *ὀλέσω*, § 188), 1st aor. (*ἀπ-*)**ὤλεσα** (§ 188), 2d aor. (*ἀπ-*)**ὠλόμην** *perished*, 1st pf. (*ἀπ-*)**ὀλώλεκα**, 2d pf. (*ἀπ-*)**ὄλωλα** *be lost*, *perish* (§ 494, 2).

ὀλοφύρομαι (§ 195, 4) *bewail*, fut. **ὀλοφυροῦμαι**, 1st aor. **ὠλοφῡράμην** (§ 158, 3), 1st aor. pass. partic. **ὀλοφῡρθείς** *made to lament* (§ 510).

ξέω, epic 1st aor. *ἔξεσσα* (§ 201 a).

[root *ὀδυ-* (for *ὀδυσ-*)] *enrage* (poetic), only 1st aor. mid. *ὠδυσάμην* (*ὠδυσσάμην*, § 201 a) *was enraged*, and pf. mid. *ὀδ-ώδυσ-μαι* (§§ 179; 189).

ὄζω, poetic 2d pf. *ὀδ-ωδ-α* (§ 179), plupf. *ὀδώδη* (§ 171 a).

οἴγω, poetic fut. *οἴξω*, 1st aor. *ὤϊξα* and *ᾧξα* (or *οἶξα*, § 171 a).

οἰδ-άν-ω (§ 196, 2) *swell* (poetic) = *οἰδῶ*.

οἰνοχοῶ (*-έω*) *pour wine*, in Homer augments to *ἐ-οιν-* (for *ἐ-ϝοιν-*, § 172, 2. Mss. *ἐῳν-*).

οἴομαι, Homer often has 1st sing. *ὀΐω* (*ὀΐω*), and mid. *ὀΐομαι*, 1st aor. *ὀϊσάμην* (§ 171 a), 1st aor. pass. *ὠΐσθην* (§ 189).

[Attic principal parts in **full-faced type**. Ionic and poetic forms at the bottom of the page.]

ὄμ-νῡ-μι and **ὀμ-νύ-ω** (§ 196, 5; theme *ὀμ-* and *ὀμο-*) *swear*, fut. **ὀμοῦμαι** (§ 507, for *ὀμόσομαι*, §§ 212, 1; 188), 1st aor. **ὤμοσα** (§ 188), 1st pf. **ὀμώμοκα** (§§ 179; 188); pf. mid. **ὀμώμο(σ)μαι**, 1st aor. pass. **ὠμό(σ)θην**.

ὀμόργ-νῡ-μι (§ 196, 5) *wipe*, fut. **ὀμόρξομαι**, 1st aor. **ὤμορξα**, 1st aor. pass. (*ἀπ-*)**ὠμόρχθην**.

ὀ-νί-νη-μι (§ 193, 3; reduplicated without regard to the ο; theme *ὀνη-*, *ὀνα-*, § 13) *benefit*, fut. **ὀνήσω**, 1st aor. **ὤνησα**, 2d aor. mid. **ὠνήμην** *derived benefit* (opt. *ὀναίμην*, § 211, note, infin. *ὄνασθαι*), 1st aor. pass. **ὠνήθην**.

ὀξύνω (§ 195, 4) *sharpen*, usually in the compound **παρ-οξύνω** *provoke, irritate*, fut. (*παρ-*)**οξυνῶ** (§ 213), 1st aor. (*παρ-*)**ώξῡνα** (§ 204), pf. mid. (*παρ-*)**ὤξυμμαι** (§ 33), 1st aor. pass. (*παρ-*)**ωξύνθην**.

[root *ὀπ-*] *see*, fut. **ὄψομαι** (§ 507), pf. mid. **ὦμμαι**, 1st aor. pass. **ὤφθην**, cf. **ὁρῶ**.

ὀργίζω (§ 292, 6, cf. *ὀργή anger*) *enrage*, regular, with fut. mid. **ὀργιοῦμαι** (§ 215), fut. pass. **ὀργισθήσομαι** (cf. § 519, note 2).

ὀρέγ-ω (§ 193) *reach*, fut. **ὀρέξω**, 1st aor. **ὤρεξα**, 1st aor. pass. **ὠρέχθην**.

ὀρύττω (§ 195, 1; theme *ὀρυχ-*) *dig*, fut. **ὀρύξω**, 1st aor. **ὤρυξα**, 2d pf. **ὀρ-ώρυχ-α** (§ 179), pf. mid. **ὀρώρυγμαι**, 1st aor. pass. **ὠρύχθην**.

ὁρῶ(*-άω*) (§ 164) *see* (impf. *ἑώρων*, § 172, note 1), fut. supplied by **ὄψομαι** [*ὀπ-*], aor. supplied by 2d aor. **εἶδον** [*ἰδ-*], 1st pf. **ἑόρᾱκα** (plupf. *ἑωρᾱ́κη*, for *ἠορ-*, § 17), pf. mid. **ἑώρᾱμαι**, or supplied by **ὦμμαι** [*ὀπ-*], 1st aor. pass. (supplied) **ὤφθην** [*ὀπ-*], vbl. **ὁρᾱτός** or (supplied) **ὀπτέος**.

ὄνο-μαι (§ 193; *ὀνο-*), inflected like *δίδομαι* (§ 252) with pres. opt. *ὄνοιτο* (§ 170, 4) *insult* (Ionic and poetic), epic fut. *ὀνόσσομαι* (§ 201 a), 1st aor. *ὠνοσάμην*, also aor. pass. subj., in same sense, *κατ-ονοσθῇς* (Hdt.).

[root *ὀπ-*] 2d pf. (Ionic and poetic) *ὄπ-ωπ-α* (§ 179).

ὀπυίω take to wife (poetic), fut. *ὀπύσω*.

ὀρέγω, epic also *ὀρέγνῡμι* (§ 196, 5), epic pf. mid. *ὀρ-ώρεγ-μαι* (§ 179) with 3d pl. *ὀρωρέχ-αται*, plupf. *ὀρωρέχ-ατο* (§ 226 a).

ὄρ-νῡ-μι (§ 196, 5, *ὀρ-*) *rouse* (poetic), fut. *ὄρσω* (mid. *ὀροῦμαι*, § 213), 1st aor. *ὦρσα* (§ 204 a, with impv. *ὄρσεο*, § 201 b), 2d aor. (trans. and intrans.) *ὤροϱον* (§ 208, 1 a), 2d aor. mid. *ὠρόμην* (but several forms without variable vowel, § 207 a; as 3d sing. *ὦρτο*, impv. *ὄρ-σο*, infin. *ὄρ-θαι* for **ὀρ-σθαι*, § 35, partic. *ὄρ-μενος*), 2d pf. *ὄρ-ωρ-α* (§ 179) *am aroused* (§ 494, 3), pf. mid. 3d sing. *ὀρώρεται* (epic).

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ὀσφραίνομαι (§ 292, 8; *ὀσφρ-*) *smell*, fut. **ὀσφρήσομαι** (§ 190), 2d aor. mid. **ὠσφρόμην**, 1st aor. pass. **ὠσφράνθην**.

οὐρῶ (-έω, § 292, 2) *mingo*, fut. **οὐρήσομαι** (§ 507), 1st aor. **ἐούρησα** (§ 172, 2), 1st pf. **ἐούρηκα** (§ 180).

ὀφείλω (§ 195, 4; *ὀφελ-*) *owe*, fut. **ὀφειλήσω** (§ 190), 1st aor. **ὠφείλησα** (§ 190), 2d aor. **ὤφελον** (see § 588), 1st pf. **ὠφείληκα** (§ 190), 1st aor. pass. partic. **ὀφειληθείς** (§ 190).

ὀφλ-ισκ-άν-ω (§§ 197; 196, 2; *ὀφλ-*) *be guilty, incur*, fut. **ὀφλήσω** (§ 190), 2d aor. **ὦφλον** (1st aor. *ὤφλησα* is doubtful), 1st pf. **ὤφληκα**.

παίζω (§ 195, 2; *παιδ-*) *sport* (fut. **παίσομαι**, § 507), 1st aor. **ἔπαισα**, 1st pf. **πέπαικα**, pf. mid. **πέπαισμαι** (§ 189).

παλαίω (§ 193) *wrestle*, regular, but 1st aor. pass. **ἐπαλαίσθην** (§ 189).

παρα-νομῶ(-έω) *transgress law*, augments to *παρ-εν-* (§ 175, 1).

παροινῶ(-έω) commonly has double augment and reduplication (§§ 175, note; 181); as 1st aor. **ἐ-παρ-ῴνησα**, 1st pf. **πε-παρ-ῴνηκα**.

πάσχω (§ 197; for **παθ-σκω*, § 30; the *θ* leaves its aspiration with the *κ*; theme *πονθ-*, *πενθ-*, *παθ-*, § 14, 1) *experience, suffer*, fut. **πείσομαι** (for **πενθ-σομαι*, § 34), 2 aor. **ἔπαθον**, 2 perf. **πέπονθα** (§ 219, 3).

παύ-ω (§ 193) *stop, cause to cease*, regular, but vbl. **παυστέος** (§ 189).

πείθ-ω (§ 193, 2; theme *ποιθ-*, *πειθ-*, *πιθ-*, § 14, 2) *persuade*, fut. **πείσω**, 1st aor. **ἔπεισα**, 1st pf. **πέπεικα** (§ 494, 2), 2d pf. **πέποιθα**, *trust* (§ 494, 2), pf. mid. **πέπεισμαι** (§ 189, note), 1st aor. pass. **ἐπείσθην** (§ 189, note), vbls. **πισ-τός**, **πεισ-τέος**.

ὀφείλω, epic pres. usually *ὀφέλλω*.

[root *πα-*] *acquire* (poetic, but used by Xenophon), fut. *πάσομαι*, 1st aor. *ἐπᾱσάμην* (§ 158, 3), pf. *πέπᾱμαι* *possess* (§ 535).

παίω *strike*, regular, has poetic fut. *παιήσω* (§ 190; cf. § 519, note 2).

πάλλω (§ 195, 3; *παλ-*) *brandish* (mostly poetic), 1st aor. *ἔπηλα* (§ 204, note 2), 2d aor. partic. (epic) *(ἀμ-)πε-παλών* (§ 208, 1 a), 2d aor. mid. 3d sing. (epic) *ἔ-παλτο* (§ 207 a), pf. mid. *πέπαλμαι*.

πάσχω, for epic 2d pf., 2d pl. *πέπασθε* (for **πε-παθ-τε*, cf. *πάσχω* for **παθ-σκω*), partic. fem. *πεπαθυῖα*, see § 219 a.

πατέομαι (§ 193; *πατ-*, § 190) *eat* (Ionic and poetic), fut. *πάσομαι*, 1st aor. *ἐπασάμην*, epic plupf. *πε-πάσ-μην* (§§ 171 a; 189, note).

πάττω (§ 195, 1, *πατ-*), Ionic *πάσσω* (§ 22), *sprinkle* (mostly poetic), fut. *πάσω*, 1st aor. *ἔπασα*, 1st aor. pass. *ἐπάσθην* (§ 189, note).

πείθω, poetic 2d aor. *(ἔ)πιθον* (mid. *ἐπιθόμην*) with subj. *πεπίθω*, opt. *πεπί-*

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

πεινῶ (-ῇς, -ῇ, etc., § 199, 3) *hunger*, fut. **πεινήσω**, etc., regular.

πέμπ-ω (§ 193, 2; theme πομπ-, πεμπ-, § 14), *send*, fut. **πέμψω**, 1st aor. **ἔπεμψα**, 2d pf. **πέπομφα** (§ 219, 1 and 3), pf. mid. **πέπεμμαι**, 1st aor. pass. **ἐπέμφθην**, vbls. **πεμπτός, πεμπτέος**.

πεπαίνω (§ 292, 8) *make soft*, 1st aor. **ἐπέπᾱνα** (§ 204, note 2), 1st aor. pass. **ἐπεπάνθην**.

πέπρωται *it is fated*, see [πορ-].

περαίνω (§ 292, 8, cf. πέρας *end*) *accomplish*, fut. **περανῶ**, 1st aor. **ἐπέρᾱνα** (§ 204, note 2), pf. mid. **πεπέρασμαι** (§ 247), 1st aor. pass. **ἐπεράνθην**, vbls. **περαντός, περαντέος**.

πέρδ-ομαι (§ 193; πορδ-, περδ-, παρδ-, § 14, 1) *pedo*, fut. **παρδήσομαι** (§§ 190; 507), 2d aor. **ἔπαρδον** (§ 208), 2d pf. **πέπορδα** (§ 219, 3).

πετάν-νῡ-μι (§ 196, 5, for *πετασ-νῡμι), usually **ἀνα-πετάννῡμι** *expand*, fut. **πετῶ** (cf. § 212, 1), 1st aor. **ἐπέτασα**, pf. mid. **πέπταμαι** (reduplication contrary to § 178, 1), 1st aor. pass. **ἐπετάσθην** (§ 189, note).

θοιμι, etc. (§ 208, 1 a), fut. from aor. stem (§ 519 a) *πε-πιθ-ήσω shall persuade*, epic 2d plupf., 1st pl. *ἐ-πέ-πιθ-μεν* (§ 219 a), impv. *πέ-πισ-θι* (Aesch.). Also a fut. *πιθήσω shall obey* and aor. partic. *πιθήσᾱς obeying, trusting*, as if from a pres. **πιθέω obey*.

πείκ-ω (§ 193; probably for **πεκϝω*, § 16) *comb, shear* (poetic), also a denominative (§ 292, 2) *πεκτῶ(-έω)*, 1st aor. *ἔπεξα*, 1st aor. pass. *ἐπέχθην*.

πείρω (§ 195, 4; theme *περ-*, *παρ-*, § 14, 1) *pierce* (Ionic and poetic), 1st aor. *ἔπειρα*, pf. mid. *πέ-παρ-μαι* (§ 224, note), 2d aor. pass. *ἐπάρην* (§ 232, 2).

πελάζω (§ 292, 6; cf. *πέλας near*) *bring near* (Ionic and poetic), fut. *πελάσω* and *πελῶ* (§ 212, 1), 1st aor. *ἐπέλασα*, also epic 2d aor. mid. 3d sing. *ἔ-πλη-το* and 3d pl. *ἔ-πλη-ντο* (§ 207 a) *approached*, pf. mid. *πέ-πλη-μαι* (cf. § 38, 1), 1st aor. pass. *ἐπελάσθην* (§ 189) and *ἐπλάθην* (§ 38).

πέλ-ω (§ 193; *πελ-*, *πλ-*, § 14) and *πέλομαι* (lit. *go, come*) *be* (poetic equivalent of *εἰμί* or *γίγνομαι*), 2d aor. *ἔπλον*, mid. *ἐπλόμην* (§ 208).

πέρθ-ω (§ 193; theme *περθ-*, *πραθ-*, §§ 14, 1; 38) *sack* (poetic), fut. *πέρσω* (with *πέρσομαι* as pass., § 515, 1), 1st aor. *ἔπερσα* (for **ἐ-περθ-σα*, § 203), 2d aor. *ἔπραθον* (§ 38). (Doubtful is infin. *πέρθαι*, for **περθ-σαι*? (§§ 30; 35).

πέρ-νημι (§ 196, 3; *περασ-*?) *sell* (poetic), fut. *περάω* (cf. § 212, 1), 1st aor. *ἐπέρασ(σ)α* (§ 201 a), pf. mid. partic. *πεπρημένος* (§ 38, Mss. *πεπερημένος*).

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πέτ-ομαι (§ 193, 2; theme πετ-, πτ-, § 14) *fly*, fut. **πτήσομαι** (§ 38), 2d aor. **ἐπτόμην** (§ 208).

πέττω (§ 195, 1; πεπ-) *cook*, fut. **πέψω**, 1st aor. **ἔπεψα**, pf. mid. **πέπεμμαι** (§§ 27, 1; 247), 1st aor. pass. **ἐπέφθην**, vbl. **πεπτός**.

πήγ-νῡ-μι (§ 196, 5; theme πηγ-, παγ-, § 13), *fix*, fut. **πήξω**, 1st aor. **ἔπηξα**, 2d pf. **πέπηγα** *be fixed* (§ 494, 3), 2d aor. pass. as intrans. (cf. § 514) **ἐπάγην** (§ 232, 1).

πιαίνω (§ 292, 8) *fatten*, fut. **πιανῶ**, 1st aor. **ἐπίᾱνα** (§ 204, note 2), pf. mid. **πεπίασμαι** (§ 247).

(ἐμ-)πί-μ-πλη-μι (§ 193, 3; for *πι-πλη-μι with sympathetic μ; theme πλη-, πλα-, § 13) *fill*, fut. **(ἐμ-)πλήσω**, 1st aor. **(ἐν-)ἔπλησα**, 1st pf. **(ἐμ-)πέπληκα**, pf. mid. **(ἐμ-)πέπλησμαι** (§ 189), 1st aor. pass. **(ἐν-)ἐπλήσθην** (§ 189), vbl. **(ἐμ-)πληστέος** (§ 189).

(ἐμ-)πίμπρημι (§ 193, 3; for *πι-πρη-μι with sympathetic μ; theme πρη-, πρα-, § 13) *burn*, fut. **(ἐμ-)πρήσω**, 1st aor. **(ἐν-)ἔπρησα**, pf. mid. **(ἐμ-)πέπρημαι**, 1st aor. pass. **(ἐν-)ἐπρήσθην** (§ 189).

πί-ν-ω (§ 196, 1; theme πι-, also related theme πο-, πω-, § 13) *drink*, fut. **πίομαι** (§ 216), 2d aor. **ἔπιον**, 1st pf. **πέπωκα**, pf. mid. **πέπομαι** (§ 188, 1), 1st aor. pass. **ἐπόθην** (§ 188, 1), vbls. **πο-τός, ποτέος** (§ 188, 1).

πι-πρᾱ́-σκω (§ 197, 1; πρᾱ-) *sell*, 1st pf. **πέπρᾱκα**, pf. mid. **πέπρᾱμαι**, 1st aor. pass. **ἐπρᾱ́θην**, other forms supplied by other verbs (§ 164).

πί-πτ-ω (§ 193, 3; theme (ποτ-), πετ-, πτ-, § 14, and πτω- (πτη-), § 38, 1) *fall*, fut. **πεσοῦμαι** (for *πετεομαι), 2d aor. **ἔπεσον** (for *ἐπετον), 1st pf. **πέ-πτω-κα** (reduplication contrary to § 178, 1).

πέτομαι, poetic fut. *πετήσομαι* (§ 190), 2d aor. *ἔπτην* (as if from stem πτα-, inflected like *ἔστην*, § 257) and mid. *ἐπτάμην* (like *ἐπριάμην*, § 257); poetic also are *ποτάομαι* and *ποτέομαι* (§ 292, 2 and 3), regular.

πεύθομαι (§ 193, 2) *learn* (poetic) = *πυνθάνομαι*.

πέφνον slew, see [φεν-].

πέφραδον indicated, see *φράζω*.

πήγνῡμι, epic 2d aor. 3d sing. *κατ-έ-πηκ-το* (§ 207 a), poetic is 1st aor. pass. *ἐπήχθην*.

πίλ-νη-μι (§ 196, 3) *approach* (epic), only pres. and impf. = *πελάζω*.

πινύ-σκω (§ 197; theme π(ι)νυ-, cf. πνέω) *make wise*, epic 1st aor. *ἐπίνυσσα* (§ 201 a), pf. mid. *πέπνῡμαι am wise* (§ 535) with partic. *πεπνῡμένος wise*.

πίπτω, epic 2d pf. partic. *πε-πτη-ώς* (§ 220), in Attic poetry contracted to *πεπτώς*.

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

πλάττω (§ 195, 1; πλατ-) *mold, form* (fut. πλάσω), 1st aor. **ἔπλασα**, pf. mid. **πέπλασμαι** (§ 189, note), 1st aor. pass. **ἐπλάσθην** (§ 189, note), vbl. **πλαστός** (§ 189, note).

πλέκ-ω (§ 193; theme πλοκ-, πλεκ-, πλακ-, § 14, 1) *plait, knit* (fut. πλέξω), 1st aor. **ἔπλεξα**, 2d pf. **πέπλοχα** (§ 219, 1 and 3), pf. mid. **πέπλεγμαι**, 1st aor. pass. **ἐπλέχθην**, 2d aor. pass. **ἐπλάκην** (§ 232, 2).

πλέω (§§ 193, note; 199, 2; πλευ-, πλυ-, §§ 14, 2; 21) *sail*, fut. **πλεύσομαι** or **πλευσοῦμαι** (§ 214), 1st aor. **ἔπλευσα**, 1st pf. **πέπλευκα**, pf. mid. **πέπλευσμαι** (§ 189) (1st aor. pass. ἐπλεύσθην, § 189, late), vbl. **πλευστέος** (§ 189).

πλήττω (§ 195, note 2; theme πληγ-, πλαγ-, § 13) *strike*, fut. **πλήξω**, 1st aor. **ἔπληξα**, 2d pf. **πέπληγα**, pf. mid. **πέπληγμαι**, 2d aor. pass. **ἐπλήγην** (contrary to § 232, 1), but in composition regularly **-επλάγην** (§ 232, 1).

πλύνω (§ 195, 4) *wash*, fut. **πλυνῶ**, 1st aor. **ἔπλῡνα** (§ 204), pf. mid. **πέπλυμαι**, 1st aor. pass. **ἐπλύθην**.

πνέω (§§ 193, note; 199, 2; πνευ-, πνυ-, §§ 14, 2; 21) *breathe, blow*, fut. **πνεύσομαι** and **πνευσοῦμαι** (§ 214), 1st aor. **ἔπνευσα**, 1st pf. **πέπνευκα**.

πνίγ-ω (§ 193; πνῑγ-, πνιγ-, § 13) *choke*, fut. **πνίξω**, 1st aor. **ἔπνιξα**, pf. mid. **πέπνῑγμαι**, 2d aor. pass. **ἐπνίγην** (§ 232, 1).

ποθῶ(-έω) *desire*, has forms both with ε and η (cf. § 188), as fut. **ποθήσω** or **ποθέσομαι** (§ 507), 1st aor. **ἐπόθησα** or **ἐπόθεσα**.

πίτ-νη-μι (§ 196, 3) *spread* (poetic) = *πετάννυμι.*

πίτ-νω (§ 196, 1) *fall* (poetic) = *πίπτω.*

πλάζω (§ 195, note 1) *cause to wander* (Ionic and poetic), fut. mid. *πλάγξομαι shall wander*, 1st aor. *ἔπλαγξα*, 1st aor. pass. *ἐπλάγχθην wandered* (§ 158, 3).

πλάττω, Ionic *πλάσσω* (§ 22), epic 1st aor. *ἔπλασσα* (§ 201 a).

πλέω, epic also *πλείω*. Ionic and poetic *πλώω*, fut. *πλώσομαι* (§ 507), 1st aor. *ἔπλωσα*, 2d aor. *ἔπλων* (§ 209), 1st pf. *πέπλωκα*, vbl. *πλωτός*.

πλήττω, epic plupf. with variable vowel *(ἐ)πέπληγον*, poetic and rare is 1st aor. pass. *ἐπλήχθην*.

πνέω, epic also *πνείω*, epic 2d aor. 3d sing. *ἄμ-πνῡτο* (§ 209) and impv. *ἄμ-πνυο* (Mss. *ἄμπνυε*).

ποιῶ(-έω) do, poetic is *ποῶ* (§ 21).

[root *πορ-*, *πρω-*, § 38, 1] *give, allot* (poetic), 2d aor. *ἔπορον*, pf. mid. 3d sing. *πέτρωται it is fated*, and partic. *πεπρωμένος fated.*

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

πράττω (§ 195, note 2; *πρᾱγ-*) *do*, fut. **πρᾱ́ξω**, 1st aor. **ἔπρᾱξα**, 2d pf. **πέπρᾱγα**, rarely **πέπρᾱχα** (§ 219, 1), 1st aor. pass. **ἐπρᾱ́χθην**, vbl. **πρᾱκ-τέος** (§ 25).

[root *πρια-* (cf. *πέρνημι*)] *buy*, only 2d aor. **ἐπριάμην** (see § 257 and § 211, note).

πρίω (§ 193) *saw*, 1st aor. **ἔπρῑσα**, pf. mid. **πέπρῑσμαι** (§ 189), 1st aor. pass. **ἐπρίσθην** (§ 189).

πτάρ-νυ-μαι (§ 196, 5) *sneeze*, 2d aor. **ἔπταρον**.

πτήσσω (§ 195, 1; theme *πτηκ-*, *πτακ-*, § 13) *cower*, 1st aor. **ἔπτηξα**, 2d pf. **ἔπτηχα** (§ 219, 1).

πτύσσω (§ 195, 1; *πτυχ-*) *fold*, fut. **πτύξω**, 1st aor. **ἔπτυξα**, pf. mid. **ἔπτυγμαι** (§ 247), 1st aor. pass. **ἐπτύχθην**.

πυνθάνομαι (§ 196, 2; theme *πευθ-*, *πυθ-*, § 14, 2) *learn, inquire*, fut. **πεύσομαι** (for **πευθ-σομαι*, § 30), 2d aor. **ἐπυθόμην** (§ 158, 3), pf. **πέπυσμαι** (§ 189, note), vbl. **πευστέος**.

ῥάπ-τω (§ 194; *ῥαφ-*) *stitch*, fut. **ῥάψω**, 1st aor. **ἔρραψα**, pf. mid. **ἔρραμμαι** (§ 27, 1), 2d aor. pass. **ἐρράφην**, vbl. **ῥαπτός**.

ῥάττω = **ἀράττω** q.v., fut. **ῥάξω**, 1st aor. **ἔρραξα**, 1st aor. pass. **ἐρράχθην**.

ῥέω (§ 193, note; theme *ῥευ-*, *ῥυ-*, §§ 14, 2; 21) *flow*, fut. **ῥεύσομαι** and *ῥυήσομαι* (§ 519, note 2), 1st pf. **ἐρρύηκα** (§ 190), 2d aor. pass. as intrans. (§ 514) **ἐρρύην**, vbl. **ῥυτός**.

πράττω, Ionic *πρήσσω* (§§ 15 a; 22).

πτήσσω (Ionic and poetic also *πτώσσω*), poetic 2d aor. *ἔπτακον* (§ 208). Homer has also from theme *πτα-*, 2d aor. dual *πτή-την* (§ 209) and 2d pf. partic. *πε-πτη-ώς* (§ 220).

πτίσσω *pound* (Ionic, poetic, and late), 1st aor. *ἔπτισα*, pf. mid. *ἔπτισμαι* (§ 189 note), 1st aor. pass. *ἐπτίσθην* (§ 189, note).

ῥαίνω (for **ῥαν-ιω*, § 195, 4) *sprinkle* (Ionic and poetic), fut. *ῥανῶ*, 1st aor. *ἔρᾱνα* (§ 204, note 2), pf. mid. *ἔρρασμαι* (§ 247), 1st aor. pass. *ἐρράνθην*. Homer has also forms as if from root *ῥαδ-* : 1st aor. *ἔρρασσα*, and pf. 3d pl. *ἐρράδ-αται*, plupf. *ἐρράδατο* (§ 226 a).

ῥαί-ω (§ 193) *strike* (poetic), fut. *ῥαίσω*, 1st aor. *ἔρραισα*, 1st aor. pass. *ἐρραίσθην* (§ 189).

ῥέζω (§ 195, 2; for **(ϝ)ρεγ-ιω*, § 2 a, cf. *ἔρδω* and *ἔργον* *work*) *do* (poetic), fut. *ῥέξω*, 1st aor. *ἔρρεξα* and *ἔρεξα*, 1st aor. pass. partic. *ῥεχθείς*, vbl. *ῥεκτός*.

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

[root ῥη-] pf. **εἴρηκα** *have said*, pf. mid. **εἴρημαι**, 1st aor. pass. **ἐρρήθην**, see *εἴρω*.

ῥήγ-νῡ-μι (§ 196, 5; theme *ῥηγ-*, *ῥαγ-*, § 13, and a stronger form *ῥωγ-*) *break*, fut. **ῥήξω**, 1st aor. **ἔρρηξα**, 2d pf. **ἔρρωγα** *am broken* (§ 494, 3), pf. mid. (rare) **ἔρρηγμαι**, 2d aor. pass. **ἐρράγην** (§ 232, 1).

ῥῑγῶ(*-όω*?) *shiver*, in pres. contracts to *ω* and *ῳ* instead of *ου* and *οι*; as opt. *ῥῑγῴην*, infin. *ῥῑγῶν*, cf. *δηλῶ* (§ 250), fut. **ῥῑγώσω**, 1st aor. **ἐρρίγωσα**.

ῥίπτ-ω (§ 194; *ῥῑπ-*; *ῥιπ-*, § 13) and **ῥῑπτῶ** (*-έω*, § 190) *throw*, fut. **ῥίψω**, 1st aor. **ἔρρῑψα**, 2d pf. **ἔρρῑφα** (§ 219, 1), pf. mid. **ἔρρῑμμαι** (§ 27, 1), 2d aor. pass. **ἐρρίφην**.

ῥών-νῡ-μι (§ 196, note) *strengthen*, 1st aor. **ἔρρωσα**, pf. mid. **ἔρρωμαι** (partic. *ἐρρωμένος* *strong*, as an adjective), 1st aor. pass. **ἐρρώσθην** (§ 189).

σαίρω (§ 195, 4; theme *σηρ-*, *σαρ-*, § 13) *clean off*, 2d pf. **σέσηρα** (§ 535) *show the teeth*, *grin*.

σαλπίζω (§ 195, note 1; *σαλπιγγ-*) *sound a trumpet*, 1st aor. **ἐσάλπιγξα**.

σάττω (§ 195, note 2; *σαγ-*) *pack*, *load*, 1st aor. **ἔσαξα**, pf. mid. **σέσαγμαι**.

σβέν-νῡ-μι (§ 196, note) *extinguish*, fut. **σβέσω** (§ 188), 1st aor. **ἔσβεσα** (§ 188), 1st pf. (*ἀπ-*)**ἔσβηκα** (§ 218, 2) intrans. *have gone out* (§ 494, 3), 1st aor. pass. **ἐσβέσθην**, and 2d aor. pass. as intrans. (§ 514), (*ἀπ-*)**ἔσβην** *went out*.

ῥῑγῶ(*-έω*) *shudder* (poetic), fut. *ῥῑγήσω*, 1st aor. *ἐρρίγησα*, 2d pf. *ἔρρῑγ-α* (§§ 190; 535).

ῥίπτω, poetic 1st aor. pass. *ἐρρίφθην*.

ῥύομαι (§ 193) *defend*, *protect* (poetic) = *ἔρῡμαι*, q.v., fut. *ῥύσομαι*, 1st aor. *ἐρρῡσάμην*, 2d aor. mid. 3d sing. *ἐρ(ρ)ῦτο* (§ 209), 3d pl. *ῥύ-ατο* (§§ 167 d; 171 a), pf. mid. *εἴρῡμαι*? (referred also to *ἔρῡμαι*).

ῥυπόω *soil*, epic pf. mid. partic. *ῥε-ρυπω-μένος* (contrary to § 178, 1). Also a pres. *ῥυπάω* *be dirty* (cf. § 292, 1 and 3).

σαίνω (§ 195, 4; *σαν-*) *fawn upon* (poetic), 1st aor. *ἔσηνα* (§ 204, note 2).

σαόω (§ 292, 1; cf. *σάος* *safe*) *save* (poetic), fut. *σαώσω*, 1st aor. *ἐσάωσα*, 1st aor. pass. *ἐσαώθην* (epic. pres. subj. 2d sing. *σαῷς* (cf. § 170, 2; Mss. *σόῃς*, *σόοις*), 3d sing. *σαῷ* (cf. § 170, 2; Mss. *σόω*, *σόῃ*, *σόοι*), 3d pl. *σαῶσι* (Mss. *σόωσι*, cf. § 199 b), epic. impf. 3d sing. *σάου* (§ 171 a; Mss. *σάω*, cf. § 199 b), epic impv. 2d sing. *σάου* (for **σαοε*; Mss. *σάω*, cf. § 199 b).

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σέβ-ω (§ 193) more often **σέβομαι** (§ 158, 3) *revere*, 1st aor. **ἐσέφθην** (§ 158, 3).

σεί-ω (§ 193) *shake*, fut. **σείσω**, etc., regular, but pf. mid. **σέσεισμαι** (§ 189) and 1st aor. pass. **ἐσείσθην** (§ 189).

σημαίνω (§ 292, 8; cf. *σῆμα sign*) *show*, fut. **σημανῶ** (§ 213), 1st aor. **ἐσήμηνα** (§ 204, note 2), pf. mid. **σεσήμασμαι** (§ 247), 1st aor. pass. **ἐσημάνθην**.

σήπ-ω (§ 193, 1; theme *σηπ-*, *σαπ-*, § 13) *rot* (fut. *σήψω*), 2d pf. **σέσηπα** *be rotten* (§ 494, 2), 2d aor. pass. as intrans. (§ 514) **ἐσάπην**.

σκάπ-τω (§ 194; *σκαφ-*) *dig*, fut. **σκάψω**, 1st aor. **ἔσκαψα**, 2d pf. **ἔσκαφα** (§ 219, 1), pf. mid. **ἔσκαμμαι** (§ 247), 2d aor. pass. (*κατ-*)**ἐσκάφην**.

σκεδάν-νῡ-μι (§ 196, note) *scatter*, fut. **σκεδῶ** (cf. § 212, 1), 1st aor. **ἐσκέδασα**, pf. mid. **ἐσκέδασμαι** (§ 189), 1st aor. pass. **ἐσκεδάσθην** (§ 189).

σκέπ-τομαι (§ 194; *σκεπ-*) *view* (in Attic prose the present is usually supplied (§ 164) by **σκοπῶ**(-*έω*), regular), fut. **σκέψομαι**, 1st aor. **ἐσκεψάμην** (§ 158, 3), pf. **ἔσκεμμαι** (§ 247), vbl. **σκεπτέος**.

σκήπ-τω (§ 194; *σκηπ-*) *prop*, fut. **σκήψω**, 1st aor. **ἔσκηψα**, pf. mid. **ἔσκημμαι** (§ 247), 1st aor. pass. **ἐσκήφθην**.

σκώπ-τω (§ 194; *σκωπ-*) *jeer*, fut. **σκώψομαι** (§ 507), 1st aor. **ἔσκωψα** (pf. mid. *ἔσκωμμαι*, § 247), 1st aor. pass. **ἐσκώφθην**.

σμῶ (*σμῇς*, *σμῇ*, etc., § 199, 3) *smear*, otherwise regular, fut. **σμήσω**, etc.

σεύω (§ 193; theme *σευ-*, *συ-*, § 14, 2) *drive on*, *urge* (poetic), aor. *ἔσσευα* (§§ 172, 1 a; 207, note 1), aor. mid. 2d sing. *ἔσσυο*, 3d sing. *ἔσσυ-το* (*σύτο*), and partic. *σύ-μενος* (§ 211 a), pf. mid. *ἔσσυμαι be in haste* (§ 535), 1st aor. pass. *ἐσσύθην* or *ἐσύθην rushed* (cf. § 514). Also a pres. *σοῦμαι* (from **σοέομαι*?), etc., impv. *σοῦ*, *σούσθω*, infin. *σοῦσθαι*. (For *σεῦ-ται*, assumed to be a *-μι* form, perhaps *σοῦται* should be read.)

σίνομαι (§ 195, 4; *σιν-*) *injure*, 1st aor. *ἐσῖνάμην* (Ionic).

σκέλλω (§ 195, 3; *σκελ-*, *σκλα-*, §§ 14, 1; 38) *dry up* (Ionic and poetic), epic 1st aor. *ἔσκηλα* (with *η*, § 204), 2d aor. intrans. (§ 294, 1), *ἔσκλην* (§§ 207 a; 209), 1st pf. *ἔ-σκλη-κα* (§ 218, 3).

σκευάζω make ready, regular, Herodotus has pf. 3d pl. *ἐσκευάδ-αται*, plupf. *ἐσκευάδ-ατο* (§ 226 a).

σκίδνη-μι (§ 193, 3) *scatter* (poetic) = *σκεδάννυμι*, q.v.

σμήχω (Ionic and poetic, = *σμῶ*), 1st aor. *ἔσμηξα*, 1st aor. pass. *ἐσμήχθην*, *σοῦμαι*. See *σεύω*.

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σπείρω (§ 195, 4; theme σπερ-, σπαρ-, § 14, 1) *sow*, fut. **σπερῶ**, 1st aor. **ἔσπειρα**, pf. mid. **ἔσπαρμαι** (§ 224, note), 2d aor. pass. **ἐσπάρην** (§ 232, 2), vbl. **σπαρτός.**

σπένδ-ω (§ 193), *pour libation*, fut. **σπείσω** (for *σπενδ-σω, § 34), 1st aor. **ἔσπεισα**, pf. mid. **ἔσπεισμαι** (§ 189, note).

σπῶ (-άω, § 188) *draw*, fut. **σπάσω**, 1st aor. **ἔσπασα**, 1st pf. **ἔσπακα**, pf. mid. **ἔσπασμαι** (§ 189), 1st aor. pass. **ἐσπάσθην** (§ 189), vbl. **σπαστός** (§ 189).

στέλλω (§ 195, 3; theme στελ-, σταλ-, § 14, 1) *send*, fut. **στελῶ** (§ 213), 1st aor. **ἔστειλα** (§ 204), 1st pf. **ἔσταλκα** (§ 218, 4), pf. mid. **ἔσταλμαι** (§ 224, note), 2d aor. pass. **ἐστάλην** (§ 232, 2).

στενάζω (§ 195, 2; στεναγ-) *groan*, fut. **στενάξω**, 1st aor. **ἐστέναξα.**

στέργ-ω (§ 193, 2; theme στοργ-, στεργ-, § 14) *love*, fut. **στέρξω**, 1st aor. **ἔστερξα**, 2d pf. **ἔστοργα** (§ 219, 3).

(ἀπο-)**στερῶ** (-έω, § 292, 2) and **στερ-ίσκω** (§ 197) *deprive*, also a pres. mid. **στέρομαι** *be deprived, be in want*, fut. **στερήσω**, etc., regular.

στίζω (§ 195, 2; στιγ-) *prick*, fut. **στίξω**, 1st aor. **ἔστιξα**, pf. mid. **ἔστιγμαι**, vbl. **στικτός** (§ 25).

στόρ-νῡ-μι (§ 196, 5) *spread*, in prose usually **στρώννῡμι** (§ 38, 1) q.v., fut. **στορῶ** (for στορέσω, § 212, 1), 1st aor. **ἐστόρεσα** (§ 188).

στρέφ-ω (§ 193, 2; theme στροφ-, στρεφ-, στραφ-, § 14, 1) *turn*, fut. **στρέψω**, 1st aor. **ἔστρεψα**, 2d pf. **ἔστροφα** (§ 219, 3), pf. mid. **ἔστραμμαι** (§ 224, note), 1st aor. pass. **ἐστρέφθην** (mostly epic, rare in prose), usually 2d aor. pass. as intrans. (§ 514) **ἐστράφην** (§ 232, 2), vbl. **στρεπτός.**

στρών-νῡ-μι (§ 196, note) *spread* (cf. **στόρνῡμι**), fut. **στρώσω**, 1st aor. **ἔστρωσα**, pf. mid. **ἔστρωμαι**, 1st aor. pass. **ἐστρώθην.**

στάζω (§ 195, 2; *σταγ-*) *drop* (Ionic and poetic, rare in prose), [fut. *στάξω*], 1st aor. *ἔσταξα*, pf. mid. *ἔσταγμαι*, aorists pass. *ἐστάχθην* (1st) and *ἐστάγην* (2d).

στείβω (§ 193, 2) *tread* (mostly poetic), fut. *στείψω*, etc., regular. Also *στιβῶ* (-*έω*), pf. mid. *ἐστίβημαι.*

στείχ-ω (§ 193, 2; *στειχ-*, *στιχ-*, § 14, 2) *march*, 1st aor. *ἔστειξα*, and epic 2d aor. intrans. *ἔστιχον* (§ 208).

στέρομαι, poetic 2d aor. pass. *ἐστέρην* (contrary to § 232, 2).

στεῦται, *στεῦνται*, and *στεῦτο* (poetic) *set one's self at, promise, threaten* (only pres. and impf.).

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συρίττω *whistle*, see *συρίζω* below.

σύρ-ω (§ 193) *draw* (fut. *συρῶ*), 1st aor. **ἔσῡρα**, 1st pf. **σέσυρκα**, pf. mid. **σέσυρμαι** [2d aor. pass. *ἐσύρην*, late].

σφάζω (§ 195, 2; *σφαγ-*), in prose commonly **σφάττω** (§ 195, note 2) *slay*, fut. **σφάξω**, 1st aor. **ἔσφαξα**, pf. mid. **ἔσφαγμαι**, 2d aor. pass. **ἐσφάγην**, vbl. **σφακτός**.

σφάλλω (§ 195, 3; *σφαλ-*) *trip, deceive*, fut. **σφαλῶ**, 1st aor. **ἔσφηλα** (§ 204, note 2), pf. mid. **ἔσφαλμαι**, 2d aor. pass. **ἐσφάλην**.

σῴζω (for **σω-ιζω*, § 292, 6; cf. *σῶς* *safe*) *save*, fut. **σώσω** (contr. from *σαώσω*, see *σαόω*), 1st aor. **ἔσῳσα** (and **ἔσωσα**, contr. from *ἐσάωσα*, see *σαόω*), pf. **σέσῳκα** (and **σέσωκα**, from *σαόω*), pf. mid. **σέσῳσμαι** (§ 189, and **σέσωμαι**, contr. from *σεσάωμαι*, see *σαόω*), 1st aor. pass. **ἐσώθην** (contr. from *ἐσαώθην*, see *σαόω*), vbl. **σῳστέος** (§ 189).

ταράττω (§ 195, 1; *ταραχ-*) *disturb*, fut. **ταράξω** (fut. mid. often pass., § 515, 1), 1st aor. **ἐτάραξα**, pf. mid. **τετάραγμαι**, 1st aor. pass. **ἐταράχθην**.

τάττω (§ 195, note 2; *ταγ-*) *arrange*, fut. **τάξω**, 1st aor. **ἔταξα**, 2d pf. **τέταχα** (§ 219, 1), pf. mid. **τέταγμαι**, 1st aor. pass. **ἐτάχθην**, vbls. **τακτός, τακτέος** (§ 25).

τείνω (§ 195, 4; theme *τεν-*, *τα-*, § 14, note) *stretch*, fut. **τενῶ**, 1st aor. **ἔτεινα**, 1st pf. **τέτακα** (§ 218, 4), pf. mid. **τέταμαι** (§ 224, note),

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στυγῶ (-*έω*, § 190) *hate* (Ionic and poetic), fut. mid. (as pass. § 515, 1) *στυγήσομαι*, 1st aor. *ἐστύγησα*, and trans. *ἔστυξα* *made hateful*, 2d aor. (epic) *ἔστυγον*, 1st pf. *ἐστύγηκα* (§ 535), 1st aor. pass. *ἐστυγήθην*.

συρίζω (§ 195, note 1; *συριγγ-*), Attic *συρίττω* (§ 195, note 2) *whistle*, 1st aor. *ἐσύριξα*.

σφάζω, Ionic and poetic is the rare 1st aor. pass. *ἐσφάχθην*.

σχεθεῖν, *ἔσχεθον*, etc. See *ἔχω*.

[root *ταγ-*] only epic 2d aor. partic. *τεταγών* *seizing* (§ 208, 1 a).

τα-νύ-ω (§ 196, 5, for **τν-νυ-ω*, § 14, note; cf. *τείνω*) *stretch* (poetic and Ionic), also pres. mid. *τά-νυ-μαι* (pres. theme is carried into the other tenses), fut. *τανύω* (§ 216), 1st aor. *ἐτάνυσα* and *ἐτάνυσσα* (§ 201 a), pf. mid. *τετάνυσμαι*, 1st aor. pass. *ἐτανύσθην*.

ταράττω, Ionic *ταράσσω* (§ 22), epic 2d pf. intrans. (§ 494, 3) *τέ-τρηχ-α* (§ 38) *be disturbed*.

[root *ταφ-* (for **θαφ*, § 41), *θηπ-* (§ 13)] (poetic), only 2d aor. *ἔταφον*, 2d pf. *τέθηπα* (§ 219, 2), epic plupf. *ἐ-τε-θήπεα* (§ 222 a).

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1st aor. pass. **ἐτάθην** (for *ἐ-τν-θην, § 14, note, contrary to § 231, 4), vbls. **τατός, τατέος** (§ 14, note).

τεκμαίρομαι *judge, infer*, fut. **τεκμαροῦμαι**, 1st aor. **ἐτεκμηράμην** (§ 158, 3).

(ἀνα-)**τέλλω** (§ 195, 3; theme τελ-, ταλ-, § 14, 1) *cause to rise, rise*, 1st aor. (ἀν-)**ἔτειλα**, pf. mid. (ἐν-)**τέταλμαι** (§ 224, note).

τελῶ (-έω for *τελεσ-ιω, § 292, 2; cf. τέλος *end*) *finish*, fut. **τελῶ** (§ 212, 1), 1st aor. **ἐτέλεσα** (§ 188), pf. **τετέλεκα** (§ 188), pf. mid. **τετέλεσμαι** (§ 189), 1st aor. pass. **ἐτελέσθην** (§ 189), vbl. **τελεστέος** (§ 189).

τέμ-νω (§ 196, 1; τεμ-, ταμ-, § 14, 1) *cut*, fut. **τεμῶ**, 2d aor. **ἔτεμον**, 1st pf. **τέτμηκα** (§ 218, 3), pf. mid. **τέτμημαι** (§ 224, 1), 1st aor. pass. **ἐτμήθην** (§ 38, 1), vbl. **τμη-τέος** (§ 38, 1).

τέρπ-ω (§ 193, 2; τερπ-, ταρπ-, § 14, 1) *delight*, fut. **τέρψω**, 1st aor. **ἔτερψα**, 1st aor. pass. **ἐτέρφθην**.

τετραίνω (§ 195, 4, τετραν-) *bore*; also tenses from theme τερ-, τρη-, § 38, 1, 1st aor. **ἐτέτρᾱνα** (§ 204, note 2), also **ἔτρησα**, pf. mid. **τέτρημαι** (τρη-).

τήκ-ω (§ 193, 1; theme τηκ-, τακ-, § 13) *melt*, fut. **τήξω**, 1st aor. **ἔτηξα**, 2d pf. **τέτηκα** *am melted* (§ 494, 2), 2d aor. pass. as intrans. (§ 514), **ἐτάκην** (§ 232, 1) *melted*, vbl. **τηκ-τός**.

τεκμαίρομαι, act. *τεκμαίρω* *set a mark* is poetic.

[root *τεμ-, τμ-*] *encounter*, only epic 2d aor. *ἔ-τε-τμ-ον* (§ 208, 1 a) and *τέ-τμ-ον* (§ 171 a).

τέμνω, Ionic and poetic *τάμνω*, 2d aor. *ἔταμον* (§ 208). See also *τμήγω*.

τέρπω, epic 2d aor. mid. *τε-ταρπ-όμην* (§§ 208; 208, 1 a; 171 a), subj. *τετάρπωμαι* and *τάρπωμαι*, 1st aor. pass. also *ἐτάρφθην*, and 2d aor. pass. (cf. § 514) *ἐτάρπην*, with subj. 1st pl. *τραπήομεν* (§§ 38; 233, 1 a; Mss. *τραπείομεν*).

τερσαίνω (§ 195, 4) *dry*, epic 1st aor. *τέρσηνα* (§ 171 a).

τέρσομαι (poetic) *become dry*, 2d aor. pass. as intrans. (§ 514) *ἐτέρσην* *became dry*.

τεταγών *having seized*. See [*ταγ-*].

τετίησθον, τετιηώς, τετιημένος. See [*τιε-*].

τέτμον. See [*τεμ-*].

τεύχ-ω (§ 193, 2; theme *τευχ-, τυχ-*, § 14, 2) *make ready* (poetic), fut. *τεύξω*, 1st aor. *ἔτευξα*, 2d aor. infin. (from theme *τυκ-*) *τετυκεῖν*, 3d pl. mid. *τετύκοντο* (§ 171 a), 2d pf. *τέτευχα* *be ready* (§ 494, 3), pf. mid. *τέ-τυγ-μαι* (§ 224, note; for 3d pl. *τετύχ-αται, τετύχ-ατο*, see § 226 a), epic 1st aor. pass. *ἐτύχθην* (contrary to § 231, 4). Cf. *τυγχάνω*.

τήκω, rare and mostly poetic is 1st aor. pass. *ἐτήχθην* *was melted*.

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τί-θη-μι (§ 193, 3; theme *θη-*, *θε-*, § 13) *put* (inflection § 251), fut. **θήσω**, aor. **ἔθηκα** (§ 211, 3, inflection § 255), 1st pf. **τέθηκα**, pf. mid. **τέθειμαι**, but usually supplied by **κεῖμαι** (§ 264), 1st aor. pass. **ἐτέθην** (§ 40), vbls. **θετός, θετέος**.

τίκτω (for **τι-τκ-ω*, § 193, 3; theme *τοκ-*, *τεκ-*, *τκ-*, § 14) *beget, bring forth*, fut. **τέξω**, 2d aor. **ἔτεκον**, 2d pf. **τέτοκα** (§ 219, 3), 1st aor. pass. **ἐτέχθην**.

τί-νω (§ 196, 1; theme *τει-*, *τι-*, § 14, 2) *pay*, fut. **τείσω**, 1st aor. **ἔτεισα**, 1st pf. **τέτεικα**, pf. mid. **τέτεισμαι** (§ 189), 1st aor. pass. **ἐτείσθην** (§ 189), vbl. **τειστέος** (§ 189).

τι-τρώ-σκω (§ 197, 1; *τρω-*) *wound*, fut. **τρώσω**, 1st aor. **ἔτρωσα**, pf. mid. **τέτρωμαι**, 1st aor. pass. **ἐτρώθην**.

τρέπ-ω (§ 193, 2; theme *τροπ-*, *τρεπ-*, *τραπ-*, § 14, 1) *turn*, fut. **τρέψω**, 1st aor. **ἔτρεψα**, 2d aor. mid. **ἐτραπόμην** (§ 208) *turned, fled*, 2d pf. **τέτροφα** (sometimes possibly *τέτραφα*), pf. mid. **τέτραμμαι** (§ 224, note), 1st aor. pass. **ἐτρέφθην** and 2d aor. pass. usually as intrans. (§ 514) **ἐτράπην** (§ 232, 2) *turned*, vbl. **τρεπτέος**.

τρέφ-ω (§ 193, 2; theme *τροφ-*, *τρεφ-*, *τραφ-*, § 14, 1; for **θροφ-*, etc., § 41) *support, feed, rear*, fut. **θρέψω** (§ 41), 1st aor. **ἔθρεψα** (§ 41),

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[root *τιε-*] only epic 2d pf. partic. *τετιηώς troubled*, dual. mid. *τετίη-σθον*, mid. partic. *τετιημένος troubled.*

τίλλω (§ 195, 3; *τιλ-*) *pluck* (mostly poetic) fut. *τιλῶ*, 1st aor. *ἔτῖλα*, pf. mid. *τέτιλμαι*, 1st aor. pass. *ἐτίλθην*.

τίνω, Homer has *τίνω* (with long *ι*); in pres. and impf. *τί-ω* (§ 193) *give what is due, honor* (poetic), fut. *τίσω*, 1st aor. *ἔτῖσα*, pf. mid. *τετῖμένος*.

τι-ταίνω (§ 195, 4; theme *ταν-* reduplicated; cf. *τείνω*) *stretch* (epic), 1st aor. *ἐτίτηνα* (§ 204).

[root *τλη-*, *τλα-*, *ταλα-*] *endure* (poetic), fut. *τλήσομαι*, 1st aor. *ἐτάλασσα* (*ταλα-*), 2d aor. *ἔτλην* (like *ἔστην*, § 257), 1st pf. *τέ-τλη-κα*, also 2d pf. without suffix (§§ 220; 258) *τέτλαμεν*, opt. *τετλαίην*, impv. *τέτλαθι*, etc.

τμήγω (§ 193, 1; *τμηγ-*, *τμαγ-*) *cut* (poetic = *τέμνω*), fut. *τμήξω*, 1st aor. *ἔτμηξα*, 2d aor. *ἔτμαγον* (§ 208), 2d aor. pass. *ἐτμάγην* (§ 232, 1).

τορῶ(-εω) pierce (poetic), fut. *τορήσω*, and from redup. aor. stem (§ 519, note 2) *τετορήσω*, 1st aor. *ἐτόρησα*, 2d aor. *ἔτορον* (cf. § 190).

τρέπω, Ionic has sometimes *τράπω*, poetic 2d aor. act. *ἔτραπον*, Homer and Herodotus have 1st aor. pass. *ἐτράφθην*.

τρέφω, epic 2d aor. (intrans.) *ἔτραφον grew up* (§ 494, 1), poetic 1st aor. pass. *ἐθρέφθην*.

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

2d pf. **τέτροφα** (§ 219, 3), pf. mid. **τέθραμμαι** (§ 224, note), 2d aor. pass. **ἐτράφην** (§ 232, 2).

τρέχ-ω (§ 193; theme *θρεχ-*, § 41) *run;* other tenses supplied (§ 164) from theme *δραμ-*; fut. **δραμοῦμαι**, 2d aor. **ἔδραμον**, pf. **δεδράμηκα** (§ 190), pf. mid. **δεδράμημαι** (§ 190), but vbl. **θρεκτέος**.

τρέω (§ 199, 2) *tremble*, 1st aor. **ἔτρεσα** (§ 188).

τρίβ-ω (§ 193; *τρῑβ-*, *τριβ-*) *rub*, fut. **τρίψω**, 1st aor. **ἔτρῑψα**, 2d pf. **τέτριφα**, pf. mid. **τέτρῑμμαι** (§ 247), 1st aor. pass. **ἐτρίφθην**, but more often 2d aor. pass. **ἐτρίβην**.

τρύχ-ω, **τρυχῶ(-όω)**, and **τρύ-ω** *wear away, exhaust*, all regular, but see § 164.

τρώγ-ω (§ 193; *τρωγ-*, *τραγ-*) *gnaw*, fut. **τρώξομαι** (§ 507), 2d aor. **ἔτραγον**, pf. mid. **τέτρωγμαι**, vbl. **τρωκτός**.

τυγχάνω (§ 196, 2; theme *τευχ-*, *τυχ-*, § 14, 2) *hit, happen*, fut. **τεύξομαι** (§ 507), 2d aor. **ἔτυχον** (§ 208), 1st pf. **τετύχηκα** (§ 190).

τύπ-τω (§ 194; *τυπ-*) *strike*, fut. **τυπτήσω** (§§ 190; 519, note 2), other tenses usually supplied (§ 164) from **παίω** or **πατάσσω**; pass. supplied from **πλήττω**.

τύφ-ω (§ 193; theme *θυφ-*, § 41) *raise smoke, smoke*, pf. **τέθῡμμαι**, 2d aor. pass. as intrans. (§ 514) **ἐτύφην**.

ὑπισχ-νοῦμαι (*-έομαι*, § 196, 4) *promise* (§ 508), fut. **ὑποσχήσομαι**, 2d aor. **ὑπεσχόμην**, pf. **ὑπέσχημαι**; cf. **ἔχω** and **ἴσχω**.

ὑφαίνω (§ 195, 4; *ὑφαν-*) *weave*, fut. **ὑφανῶ**, 1st aor. **ὕφηνα** (§ 204, note 2), pf. mid. **ὕφασμαι** (§ 247), 1st aor. pass. **ὑφάνθην**, vbl. **ὑφαντός**.

ὕ-ω (§ 193) *rain*, fut. **ὕσω**, 1st aor. **ὗσα**, pf. mid. **ὗσμαι** (§ 189), 1st aor. pass. **ὕσθην** (§ 189).

τρέχω, poetic fut. *θρέξομαι* (§ 507), 1st aor. *ἔθρεξα* (§ 41).

τρίζω (§ 195, 2; *τρῑγ-*) *squeak* (Ionic and poetic), 2d pf. *τέ-τρῑγ-α* (§ 535) with Epic partic. *τετρῑγώς, -γῶτος*, fem. *τετρῑγυῖα*.

τρώω *wound* (epic, rare) = *τιτρώσκω*.

τυγχάνω, epic also 1st aor. *ἐτύχησα*, Ionic and late is 2d pf. *τέτευχα*. Homer often uses *τέτυγμαι, ἐτύχθην* (from *τεύχω*) in almost the sense of *τετύχηκα, ἔτυχον*.

τύπτω, epic and Ionic 1st aor. *ἔτυψα*, poetic 2d aor. *ἔτυπον*, pf. mid. (Ionic and poetic) *τέτυμμαι* (§ 27, 1), poetic 2d aor. pass. *ἐτύπην*.

ὑπισχνοῦμαι, Ionic and poetic usually *ὑπίσχομαι*.

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

φαίνω (for *φαν-ιω, § 195, 4; theme φαν-) *show*, fut. **φανῶ**, 1st aor. **ἔφηνα** (§ 204, note 2), 1st pf. **πέφαγκα**, 2d pf. **πέφηνα** *have appeared* (§ 494, 2), pf. mid. **πέφασμαι** (see § 247), 2d aor. pass. as intrans. (§ 514) **ἐφάνην** *appeared*.

φά-σκ-ω (§ 197) *say*, only pres. and impf.; see **φημί**.

φείδ-ομαι (§ 193, 2; theme φειδ-, φιδ-) *spare*, fut. **φείσομαι** (for *φειδ-σομαι, § 30), 1st aor. **ἐφεισάμην**, vbl. **φεισ-τέος** (§ 26).

φέρ-ω (§ 193, 2) *carry* (see § 164), fut. supplied by **οἴσω**, aor. supplied by **ἤνεγκα** (§ 207, note 1) or 2d aor. **ἤνεγκον** (theme ἐνεγκ-), 2d pf. **ἐν-ήνοχ-α** (§§ 179; 219, 1 and 3), pf. mid. **ἐν-ήνεγ-μαι** (§ 224, note), 1st aor. pass. **ἠνέχθην**, vbls. **οἰστός, οἰστέος**. Cf. [ἐνεκ-].

φεύγ-ω (§ 193, 2; φευγ-, φυγ-, § 14, 2), also rarely **φυγγάνω** (§ 196, 2) *flee*, fut. **φεύξομαι** or **φευξοῦμαι** (§ 214), 2d aor. **ἔφυγον** (§ 208), 2d pf. **πέφευγα** (§ 219, note 1).

φη-μί (§ 193; φη-, φα-, § 13) *say* (inflection § 263), fut. **φήσω**, 1st aor. **ἔφησα**, vbls. **φατός, φατέος**.

φθά-νω (§ 196, 2; φθη-, φθα-, § 13) *anticipate*, fut. **φθήσομαι** (§ 507; doubtful is φθάσω), 1st aor. **ἔφθασα**, 2d aor. **ἔφθην** (like ἔστην, § 257).

φθείρω (§ 195, 4; theme φθορ-, φθερ-, φθαρ-, § 14, 1) *corrupt*, fut. **φθερῶ**, 1st aor. **ἔφθειρα**, 1st pf. **ἔφθαρκα** (§ 218, 4), but commonly 2d pf. **δι-έφθορα** (§ 219, 3), pf. mid. **ἔφθαρμαι** (§ 224, note), 2d aor. pass. (cf. § 514), **ἐφθάρην** (§ 232, 2).

φαίνω, epic also *φαείνω* *appear*, *shine*, 1st aor. pass. *ἐφαένθην* (Mss. *ἐφαάνθην*, cf. § 199 b). Homer has also from shorter root *φα-* 2d aor. *φάε* (§ 171 a) *appeared*, and fut. pf. *πεφήσεται*. For *φάνεσκον* see § 191 b.

φείδομαι, epic 2d aor. *πεφιδόμην* (§§ 208; 208, 1 a; 171 a), fut. from aor. stem (§ 519 a) *πεφιδήσομαι*.

[root *φεν-, φν-, φα* (for *φν-*, § 14 note)] *kill* (epic), 2d aor. *ἔ-πε-φν-ον* (§§ 208; 208, 1 a) and *πέφνον* (§ 171 a) *slew*, pf. mid. *πέ-φα-μαι* (§ 224, note), fut. pf. *πεφήσομαι* (§ 228).

φέρω, epic 2d pl. impv. *φέρτε* (for *φέρετε*), for 1st aor. impv. *οἶσε* see § 201 b. (Herodotus has (once) 1st aor. infin. *ἀν-οῖσαι*.) Ionic forms from theme *ἐνεικ-* are 1st aor. *ἤνεικα* (§ 207, note 1), 2d aor. *ἤνεικον*, pf. mid. *ἐνήνειγμαι*, 1st aor. pass. *ἠνείχθην*.

φεύγω, epic pf. mid. partic. *πε-φυγ-μένος* (§ 219 a), and pf. act. partic. *πε-φυζ-ότες* (as if from *φύζ-ω).

φθάνω, epic 2d aor. mid. partic. *φθάμενος* (§ 211 a).

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

φθί-νω (§ 196, 1), *waste, decay*, fut. **φθίσω**, 1st aor. **ἔφθισα**, 2d aor. mid. **ἐφθίμην** *perished*, pf. mid. **ἔφθιμαι**.

φιλῶ(-*έω*) *love* (inflection § 249), fut. **φιλήσω**, etc., regular.

φράγ-νῡ-μι (§ 196, 5) *fence* = **φράττω**, q.v.

φράζω (§ 195, 2; *φραδ-*) *point out, declare, tell* (mid. *consider*), fut. **φράσω** (§ 30), 1st aor. **ἔφρασα**, 1st pf. **πέφρακα**, pf. mid. **πέφρασμαι** (§ 189, note), 1st aor. pass. **ἐφράσθην** (§ 189, note), vbl. **φραστέος** (§ 189).

φράττω (§ 195, 1; theme *φρακ-* and *φραγ-*, § 195, note 2) *fence* [fut. **φράξω** or **φάρξω** (§ 38)], 1st aor. **ἔφραξα** or **ἔφαρξα** (§ 38), pf. mid. **πέφραγμαι** or **πέφαργμαι** (§ 38), 1st aor. pass. **ἐφράχθην**, vbl. **φρακ-τός** or **φαρκ-τός** (§ 38).

φρίττω (§ 195, 1; *φρῑκ-*) *shudder* [fut. *φρίξω*], 1st aor. **ἔφριξα**, 1st pf. **πέφρῑκα** *am in a shudder* (§ 535).

φρύγ-ω (§ 193) *roast*, fut. **φρύξω**, 1st aor. **ἔφρῡξα**, pf. mid. **πέφρῡγμαι**, vbl. **φρυκτός**.

φυλάττω (§ 195, 1; *φυλακ-*) *guard*, fut. **φυλάξω**, 1st aor. **ἐφύλαξα**, 2d pf. **πεφύλαχα**, pf. mid. **πεφύλαγμαι**, 1st aor. pass. **ἐφυλάχθην**, vbl. **φυλακτέος**.

φύρ-ω (§ 193) *mix*, pf. mid. **πέφυρμαι**; also **φυρῶ**(-*άω*) regular.

φύ-ω (§ 193; *φῡ-*, *φυ-*, § 13) *produce*, fut. **φύσω**, 1st aor. **ἔφῡσα**, 2d aor. **ἔφῡν** *grew, be by nature* (§ 494, 1), 1st pf. **πέφῡκα** *be* (§ 494, 3), vbl. **φυτός**.

φθίνω, Homer has *φθῑνω* with long ῑ. (Two supposed occurrences of a pres. *φθίω* in Homer (*φθίῃς*, *ἔφθιεν*) are easily corrected to the corresponding forms (*φθίεαι*, *ἔφθιτο*) of the aor. mid.) For the epic 2d aor. opt. *φθῑμην*, etc. (for **φθι-ι-μην*) see § 211, 2 a. For pf. 3d pl. *ἔ-φθι-ατο* see § 226 a. Epic 1st aor. pass. *ἐφθίθην* (3d pl. *ἔφθι-θεν*, § 233 a).

φιλῶ, epic 1st aor. mid., from stem *φιλ-* (cf. § 190), *ἐ-φῑλ-άμην* (§ 204). For epic pres. infin. *φιλή-μεναι* see § 199 d.

φλεγ-έθω (§ 191 a) *burn* (poetic) = *φλέγω*.

φράζω, epic 2d aor. *ἐ-πέ-φραδ-ον* (§ 208, 1 a) or *πέφραδον* (§ 171 a).

φρύγω, aorists pass. (Ionic and late) *ἐφρύχθην* 1st, *ἐφρύγην* 2d.

φύρω, epic 1st aor. *ἔφυρσα* (§ 204 a), poetic 1st aor. pass. *ἐφύρθην*.

φύω, in Homer usually with ῠ, in epic also 2d pf. (§ 220) 3d pl. *πε-φύ-ᾱσι*, partic. *πε-φυ-ώς* (fem. *ἐμ-πεφυυῖα*), 1st plupf. with variable vowel *ἐ-πέ-φῡκ-ον*.

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

(ἀνα-)**χάζω** (§ 195, 2; χαδ-) *withdraw* (fut. χάσομαι, § 507), 1st aor. **ἔχασα**. The verb is mostly poetic; cf. *κέκαδον*.

χαίρω (§ 195, 4; χαρ-) *rejoice*, fut. **χαιρήσω** (§ 190), 1st pf. **κεχάρηκα** (§ 190), pf. mid. **κέχαρμαι** and **κεχάρημαι** (§ 190), 2d aor. pass. as intrans. (§ 514) **ἐχάρην** *rejoiced*, vbl. **χαρτός**.

χαλῶ(-άω, § 188) *loosen*, 1st aor. **ἐχάλασα**, 1st aor. pass. **ἐχαλάσθην** (§ 189).

χέζω (§ 195, 2; theme χοδ-, χεδ-, § 14) *caco*, fut. **χεσοῦμαι** (for *χεδ-σοῦμαι, §§ 30; 214), 1st aor. **ἔχεσα**, rarely with variable vowel (cf. § 201 b) **ἔχεσον**, 2d pf. **κέχοδα** (§ 219, 3).

χέω (§ 193, note; § 199, 2; theme χευ-, χυ-, § 14, 2) *pour*, fut. **χέω** (§ 216), aor. **ἔχεα** (§ 207, note 1), 1st pf. **κέ-χυ-κα**, pf. mid. **κέχυμαι** (§ 224, note), 1st aor. pass. **ἐχύθην**, vbl. **χυτός**.

χρή *it is necessary*, see § 267.

χρίω (§ 193) *anoint*, *sting*, fut. **χρίσω**, 1st aor. **ἔχρῑσα**, pf. mid. **κέχρῑμαι**, 1st aor. pass. **ἐχρίσθην** (§ 189), vbl. **χρῑστός** (§ 189).

χρῴζω (for χρω-ίζω, § 292, 6, cf. χρώ-ς *complexion*) *color*, *stain*, pf. mid. **κέχρῳσμαι** (§ 189), 1st aor. pass. **ἐχρῴσθην** (§ 189).

χρῶ (§ 199, 3) *give oracles*, fut. **χρήσω**, 1st aor. **ἔχρησα**, 1st pf. **κέχρηκα**, pf. mid. **κέχρημαι**, 1st aor. pass. **ἐχρήσθην** (§ 189). **ἀποχρῶ** *be sufficient* (usually impersonal ἀποχρῇ), like χρῶ.

χρῶμαι (χρῇ, χρῆται, etc., § 199, 3) *use* (middle deponent, § 158, 3),

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χαίρω, epic 1st aor. mid. 3d sing. *χήρατο* (§§ 204; 171 a), epic 2d aor. mid. *κεχαρόμην* (§§ 208, 1 a; 171 a).

χανδάνω (§ 196, 2; theme χονδ-, χενδ-, χαδ- (for χνδ-, § 14, note) *contain* (Ionic and poetic), fut. *χείσεται* (for *χενδσεται, § 34), 2d aor. *ἔχαδον*, 2d pf. *κέχανδα* Mss. (better *κέχονδα*, § 219, 3).

χάσκω (for *χαν-σκω ?, § 197; theme χην-, χαν-, § 13) *gape* (Ionic and poetic), fut. *χανοῦμαι*, 2d aor. *ἔχανον*, 2d pf. *κέχηνα* *be agape* (§ 535).

χέω, epic pres. rarely *χείω*, epic aor. also *ἔχευα*; for epic 2d aor. mid. as pass. *ἔχυτο* see §§ 211 a; § 515, 1.

[root χραισμ-] *help*, *avert* (epic), only 2d aor. *ἔχραισμον*; also from χραισμε- (§ 190), fut. *χραισμήσω*, 1st aor. *ἐχραίσμησα*.

χρῴζω, poetic *χροΐζω*.

χρῶ, *χρῶμαι*, in Ionic contract to ᾱ where Attic has η; as 3d sing. *χρᾶται*, infin. *χρᾶσθαι*, etc.; pres. subj. *χρέωμαι*, etc. (cf. § 199 c); partic. *χρεώμενος* (cf. § 199 c).

fut. **χρήσομαι**, 1st aor. **ἐχρησάμην**, pf. **κέχρημαι**, 1st aor. pass. (§ 510) **ἐχρήσθην** (§ 189), vbls. **χρηστός, χρηστέος** (§ 189).

χῶ (-όω) *heap up*, fut. **χώσω**, 1st aor. **ἔχωσα**, 1st pf. **κέχωκα**, pf. mid. **κέχωσμαι** (§ 189), 1st aor. pass. **ἐχώσθην** (§ 189), vbl. **χωστός** (§ 189).

ψεύδ-ω (§ 193, 2) *deceive* (mid. *lie*), fut. **ψεύσω** (§ 30), 1st aor. **ἔψευσα** (§ 30), pf. mid. **ἔψευσμαι** (§ 189, note), 1st aor. pass. **ἐψεύσθην** (§ 189, note).

ψύχ-ω (§ 193) *cool*, fut. **ψύξω**, 1st aor. **ἔψυξα**, pf. mid. **ἔψῡγμαι**, 1st aor. pass. **ἐψύχθην** and 2d aor. pass. as intrans. (§ 514) **ἐψύχην** *cooled*.

ψῶ (*ψῇς, ψῇ*, etc., § 199, 3) *rub* (usually in composition: as **ἀπο-ψῶ**), fut. **ψήσω**, etc., regular; pf. mid. usually supplied from **ψήχω** (regular), **ἔψηγμαι**.

ὠθῶ (-έω, § 190; theme *ὠθ-*, for **ϝωθ-*, § 2 a) *push* (impf. *ἐώθουν*, § 172, 2), fut. **ὤσω** (for **ὠθ-σω*, § 30), 1st aor. **ἔωσα** (§ 172, 2), pf. mid. **ἔωσμαι** (§§ 180; 189, note), 1st aor. pass. **ἐώσθην** (§§ 172, 2; 189, note), vbl. **ὠστέος** (§ 189).

ὠνοῦμαι (-έομαι) *buy* (impf. *ἐωνούμην*, § 172, 2), fut. **ὠνήσομαι**, aor. supplied (§ 164) by **ἐπριάμην** (§ 257), pf. **ἐώνημαι** (§ 180), 1st aor. pass. **ἐωνήθην** (§ 172, 2), vbls. **ὠνητός, ὠνητέος**.

ὠθῶ, poetic fut. sometimes *ὠθήσω* (§ 190), Ionic 1st aor. (contracted) *ὦσα*, pf. mid. *ὦσμαι*.

ENGLISH INDEX

[THE REFERENCES ARE TO SECTIONS]

Verb forms, as a rule, are not listed in the Greek index, but they are to be sought in the List of Verbs (§ 729).

[THE REFERENCES ARE TO SECTIONS]

[THE REFERENCES ARE TO SECTIONS]

[THE REFERENCES ARE TO SECTIONS]

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